Computational & Thematic Comparative Analysis

The Books of Abraham and Moses, the Books of Enoch (1, 2, 3), and the Book of Giants

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A computational and thematic comparative analysis using sentence embeddings, topic modeling, vocabulary analysis, and interpretive close reading.

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1 Executive Summary

This report presents a comprehensive computational and thematic comparative analysis of six ancient and modern religious texts united by the figure of Enoch: the **Book of Abraham**, the **Book of Moses** (both from the Latter-day Saint Pearl of Great Price), **1 Enoch** (Ethiopic), **2 Enoch** (Slavonic), **3 Enoch** (Hebrew/Hekhalot), and the **Book of Giants** (Dead Sea Scrolls, Qumran).

The analysis employed a hybrid methodology combining computational text analysis (sentence embeddings, topic modeling, TF-IDF, keyword extraction, and semantic similarity measurement) with interpretive close reading across eleven thematic domains. The computational pipeline processed all six texts through a unified parsing framework, generating verse-level semantic embeddings using the `all-mpnet-base-v2` sentence transformer model (768 dimensions), fifteen cross-text similarity matrices, and thirty-five discovered topics via BERTopic.

Text	**Verses**	**Abbreviation**	**Provenance**
Book of Abraham	136	boa	Pearl of Great Price (JST, 1835)
Book of Moses	356	mos	Pearl of Great Price (JST, 1830)
1 Enoch	1086	1en	Ethiopic, R.H. Charles trans. (1917)
2 Enoch	321	2en	Slavonic, Morfill/Charles (1896)
3 Enoch	356	3en	Hebrew, Odeberg (1928)
Book of Giants	252	bog	Aramaic, Qumran (~150–100 BCE)
Total	**2507**		

Table 1: Corpus summary: six texts comprising 2,507 verse-level units.

1.1 Key Findings

Across eleven thematic domains, the analysis identified **54 shared themes**, **46 key differences**, and compared **172 specific passages**. The average parallel strength rating was **4.5 out of 5**.

7 of 11 domains received the highest possible strength rating (5/5):

- **Divine Council & Pre-existence** — 4 shared themes, 13 passages compared
- **Heavenly Ascent & Theophany** — 5 shared themes, 16 passages compared
- **Transformation & Glorification** — 4 shared themes, 17 passages compared
- **Enoch's Prophetic Ministry & Zion** — 6 shared themes, 20 passages compared
- **The Flood, Watchers & Divine Judgment** — 5 shared themes, 21 passages compared
- **The Book of Giants and the Enoch Tradition** — 6 shared themes, 22 passages compared
- **Synthesis: The Enoch-Abraham-Moses-Giants Nexus** — 5 shared themes, 11 passages compared

The single most striking finding is the **Mahaway/Mahijah correspondence**: Moses 6:40 introduces "a man whose name was Mahijah" who approaches Enoch — a name that appears nowhere in the Bible but is attested in the Book of Giants (Qumran, discovered 1947–1956) as "Mahaway/Mahawai," a giant who undertakes an extraordinary journey to consult Enoch. The Book of Moses was produced in 1830, over a century before the Dead Sea Scrolls were known to modern scholarship.

Computationally, the semantic similarity analysis confirmed strong cross-tradition parallels. The highest cross-tradition similarity scores include Moses 3:3 and 2 Enoch 32:4 on the sabbath (0.897), Moses 2:23 and 2 Enoch 30:7 on creation's fifth day (0.892), and Moses 8:18 and 1 Enoch 67:1 on giants and Noah (0.826). BERTopic discovered 35 topics, of which 22 are shared across three or more books, with three topics spanning all six texts.

The thematic deep dives revealed a consistent portrait of Enoch across all traditions: a righteous man living in a corrupt generation, called by God to prophesy and write, whose words produce fear and trembling, and who is ultimately translated from the earth. While each text contributes distinctive emphases — Moses adds Zion and divine weeping; 1 Enoch adds the Watcher judgment; 2 Enoch adds the multi-heaven cosmology; 3 Enoch adds the Metatron transformation; the Book of Giants adds the giants' perspective — the underlying narrative framework is remarkably convergent.

2 Introduction

2.1 Background

The Enoch tradition constitutes one of the most extensive and influential bodies of Jewish and Christian pseudepigraphical literature. From the brief notice in Genesis 5:21–24 — "Enoch walked with God; and he was not, for God took him" — grew a vast literary tradition spanning multiple languages, centuries, and religious communities. This study examines six texts that engage substantially with the Enoch figure and related theological themes, comparing two Latter-day Saint scriptural texts with four ancient sources to identify parallels, divergences, and shared tradition.

2.1.1 Book of Abraham

The Book of Abraham is part of the Pearl of Great Price, a Latter-day Saint scriptural text produced by Joseph Smith beginning in 1835. Its five chapters present Abraham's early life (rejection of idolatry, deliverance from human sacrifice), cosmological visions (the governing stars, Kolob, pre-mortal intelligences), and a creation narrative. While its relationship to the Egyptian papyri from which Smith worked remains debated, the text engages substantially with themes found in ancient Abrahamic and Enochic literature, particularly the Apocalypse of Abraham and the astronomical traditions of 1 Enoch 72–82.

2.1.2 Book of Moses

The Book of Moses is Joseph Smith's inspired revision (JST) of Genesis 1–6, produced primarily in 1830. Its eight chapters include a Moses theophany (chapter 1), a creation narrative (chapters 2–3), the Adam and Eve story (chapters 4–5), and an extensive Enoch narrative (chapters 6–7) that far exceeds the biblical account. Moses 6–7 presents Enoch's prophetic call, his ministry to a corrupt generation, the establishment of Zion (a righteous city translated to heaven), and a remarkable passage in which God weeps over human wickedness. Moses 8 covers the transition to Noah and the Flood. The Enoch material in Moses 6–7 has no biblical precedent in its scope and detail.

2.1.3 1 Enoch (Ethiopic Enoch)

1 Enoch is a composite work preserved most completely in Ge'ez (Ethiopic), comprising five major sections: the Book of the Watchers (chapters 1–36), the Book of Parables (37–71), the Astronomical Book (72–82), the Book of Dreams (83–90), and the Epistle of Enoch (91–108). Fragments in Aramaic were found among the Dead Sea Scrolls, confirming its antiquity. R.H. Charles's 1917 translation remains a standard reference. The Book of the Watchers, with its narrative of angelic descent, sexual transgression with human women, and Enoch's role as intercessor and scribe, provides the foundational Enoch myth that subsequent traditions develop.

2.1.4 2 Enoch (Slavonic Enoch)

2 Enoch survives in Old Church Slavonic manuscripts and recounts Enoch's ascent through seven (or ten) heavens, his transformation before God's face, his commissioning to write 360 books, and his return to earth to instruct his children before his final translation. The text includes a creation narrative (chapters 24–33) with notable parallels to both the Book of Abraham and Genesis. The Melchizedek appendix (chapters 69–73) describes a miraculous priestly birth. Dating and provenance remain debated; the Morfill/Charles 1896 translation is used here.

2.1.5 3 Enoch (Sefer Hekhalot)

3 Enoch is a Hebrew Hekhalot text attributed to Rabbi Ishmael, in which the angel Metatron reveals himself as the translated Enoch, transformed from human to supreme angel. Odeberg's 1928 edition remains the standard text. The work describes Metatron's exaltation, his 72 names, the heavenly court, and angelic hierarchies. It represents the endpoint of the Enoch trajectory — from human prophet to the highest angelic being, "the lesser YHWH" (3 Enoch 12:5). The transformation motif connects directly to 2 Enoch 22 and to the Latter-day Saint concept of divine transformation/exaltation.

2.1.6 Book of Giants

The Book of Giants is a Dead Sea Scrolls text (Qumran, ca. 150–100 BCE) that expands the Watcher/Nephilim narrative from 1 Enoch 6–16. It survives as approximately ten Aramaic manuscripts (1Q23, 1Q24, 2Q26, 4Q203, 4Q206, 4Q530, 4Q531, 4Q532, 4Q556, 6Q8) in fragmentary condition. The text narrates the giants' dreams of coming judgment, the mission of Mahaway to consult Enoch, and Enoch's written response confirming their destruction. Loren Stuckenbruck's **The Book of Giants from Qumran** (1997) provides the critical edition; Wise, Abegg, and Cook's **The Dead Sea Scrolls: A New Translation** (2005) offers accessible English translations.

The Book of Giants is significant for this study because of the Mahaway/Mahijah name correspondence (discussed in detail in Chapter 13), its expansion of the Watcher tradition also found in Moses 8, and its portrayal of Enoch as oracle-giver and scribe parallel to Moses 6–7. BoG was unknown to Western scholarship until the Qumran discoveries beginning in 1947.

2.2 The Fragmentary Text Challenge

The Book of Giants poses unique methodological challenges. Unlike the other five texts, which survive in relatively complete form, BoG consists of approximately 80–150 readable lines across 18 fragments, many with extensive lacunae (gaps marked as `[...]`). This asymmetry required special handling throughout the pipeline:

- **Parsing**: Each line was assigned a `lacuna_ratio` measuring the proportion of text lost. Lines with lacuna ratio above 0.8 or fewer than 3 words were flagged as `low confidence`.

- **TF-IDF**: Fragments were grouped into 3–4 macro-sections by content ("Watcher Corruption," "Giants' Dreams," "Mahaway's Mission to Enoch," "Judgment/Destruction") to ensure minimum document length.
- **Embeddings**: All lines were embedded regardless of quality, but confidence flags propagated to downstream analyses.
- **Similarity**: Low-confidence BoG lines were excluded from top parallel passage rankings.
- **Topic Modeling**: Consecutive BoG lines within fragments were concatenated into pseudo-verses of 20–30 words each.
- **Visualization**: Per-capita normalization (topics per 100 verses) was used to handle size asymmetry in bar charts.

2.3 Scholarly Context

The comparative study of Restoration scripture and ancient Enochic literature was pioneered by Hugh Nibley, whose **Enoch the Prophet** (1986) identified numerous parallels between the Book of Moses and 1 Enoch. Subsequent scholars have expanded and refined this work:

- **Hugh Nibley** — First systematic comparison of Moses 6–7 with 1 Enoch; identified the Mahijah/Mahaway correspondence.
- **Andrei Orlov** — **The Enoch-Metatron Tradition** (2005); traces the development from human Enoch to angelic Metatron across Jewish literature.
- **Martha Himmelfarb** — **Ascent to Heaven in Jewish and Christian Apocalypses** (1993); establishes the heavenly ascent as a literary and theological genre.
- **Loren Stuckenbruck** — **The Book of Giants from Qumran** (1997); critical edition and literary analysis of BoG.
- **J.T. Milik** — **The Books of Enoch: Aramaic Fragments of Qumran Cave 4** (1976); foundational text publication.
- **John C. Reeves** — **Jewish Lore in Manichaean Cosmogony** (1992); traces BoG influence into Manichaean tradition.
- **Jeffrey Bradshaw and Matthew Bowen** — "Moses 6–7 and the Book of Giants" (**Interpreter Foundation**); documents 18 thematic parallels between the Restoration Enoch text and the Dead Sea Scrolls Book of Giants.
- **Matthew Bowen** — "Where Did the Names Mahaway and Mahujah Come From?" (**Interpreter Foundation**); linguistic analysis of the name correspondence.
- **Terryl Givens** — **When Souls Had Wings** (2010); situates the pre-existence theology of Abraham 3 within broader intellectual history.
- **George Nickelsburg** — **1 Enoch 1** (Hermeneia commentary, 2001); definitive scholarly treatment of the Enochic Watchers and prophet traditions.

2.4 Methodology Overview

The analysis proceeded in nine phases:

1. **Setup and Text Acquisition** — Downloaded and formatted all six source texts as Markdown files.

2. **Parsing** — Converted Markdown to a unified JSON verse database with book-specific parsers handling each text's format.
3. **Vocabulary Analysis** — Word frequencies, TF-IDF, log-likelihood keyness for all 15 book pairs, and collocation analysis.
4. **Keyword Extraction** — KeyBERT keyphrase extraction and 6-set overlap analysis.
5. **Semantic Embeddings** — Encoded all verses using `all-mpnet-base-v2` (768-dimensional sentence embeddings).
6. **Cross-Text Similarity** — Computed 15 verse-level cosine similarity matrices and extracted top parallel passages.
7. **Topic Modeling** — BERTopic discovery of shared thematic clusters across all six texts.
8. **LLM Deep Analysis** — Eleven thematic domain analyses combining computational findings with interpretive close reading.
9. **Visualization and Report Compilation** — Generated all figures and assembled this report.

3 Computational Analysis Results

This chapter presents the results of the computational text analysis pipeline applied to the six-text corpus. The analysis encompasses vocabulary statistics, semantic similarity measurement, topic modeling, and keyword extraction.

3.1 Vocabulary Analysis

Word frequency distributions were computed for each of the six texts after tokenization and lowercasing. TF-IDF analysis identified distinctive terms per chapter, while log-likelihood keyness testing measured statistically significant vocabulary differences for all fifteen book pairs.

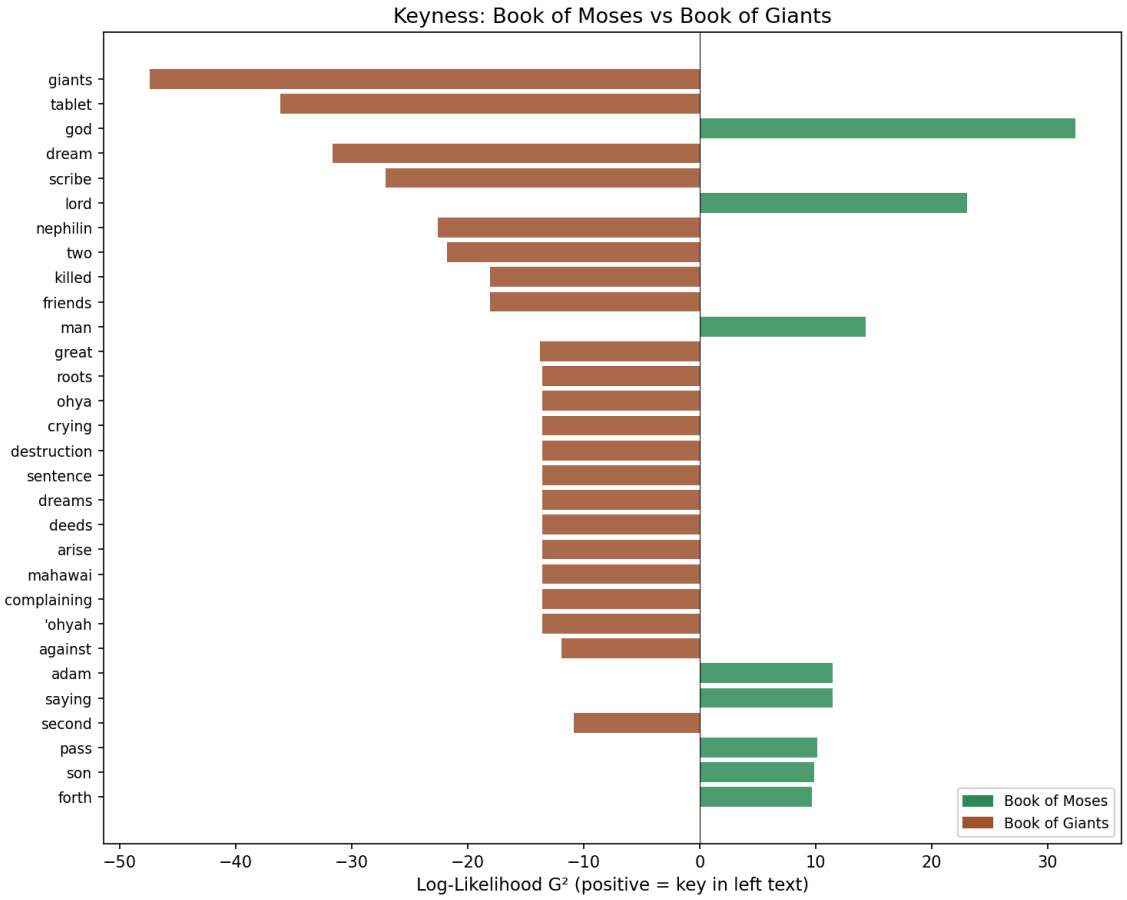

Figure 1: Log-likelihood keyness: Book of Moses vs. Book of Giants. Bars extending right indicate terms statistically associated with the first text; bars extending left indicate the second text.

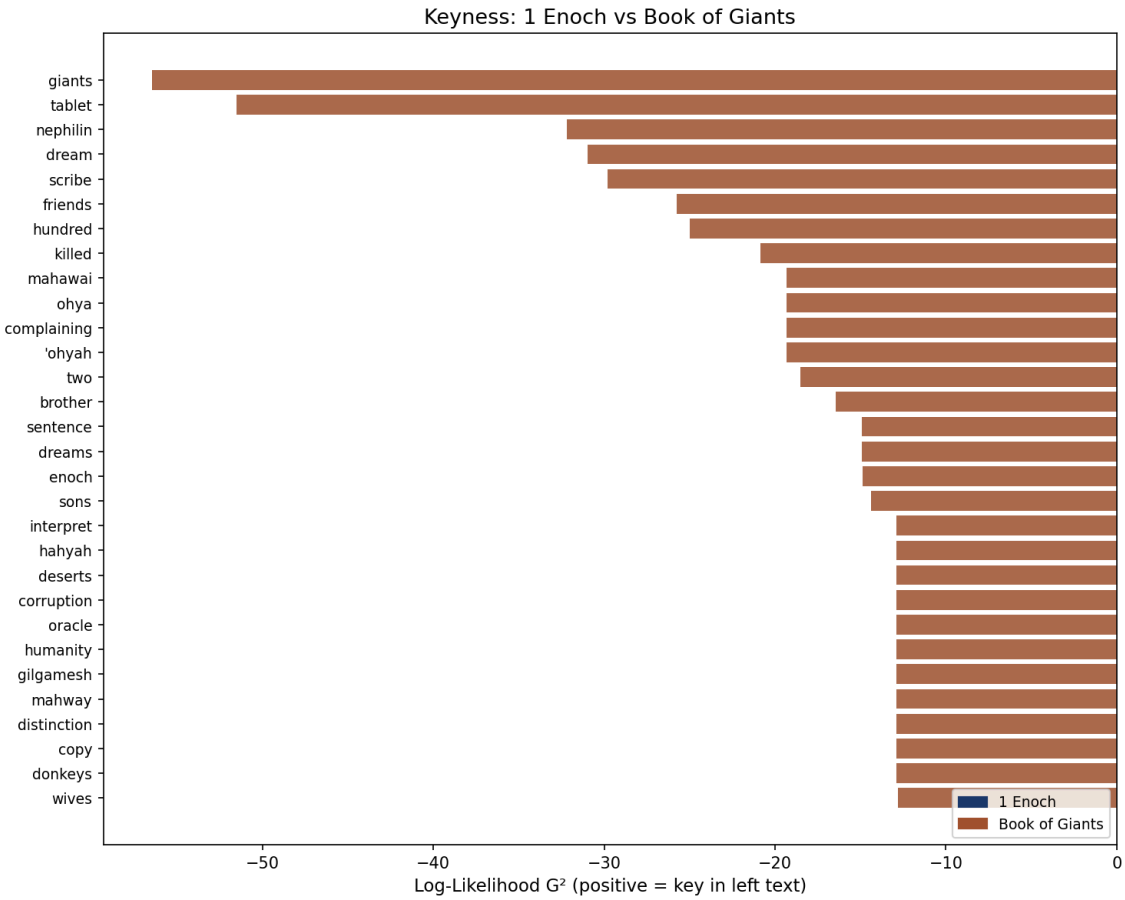

Figure 2: Log-likelihood keyness: 1 Enoch vs. Book of Giants. Bars extending right indicate terms statistically associated with the first text; bars extending left indicate the second text.

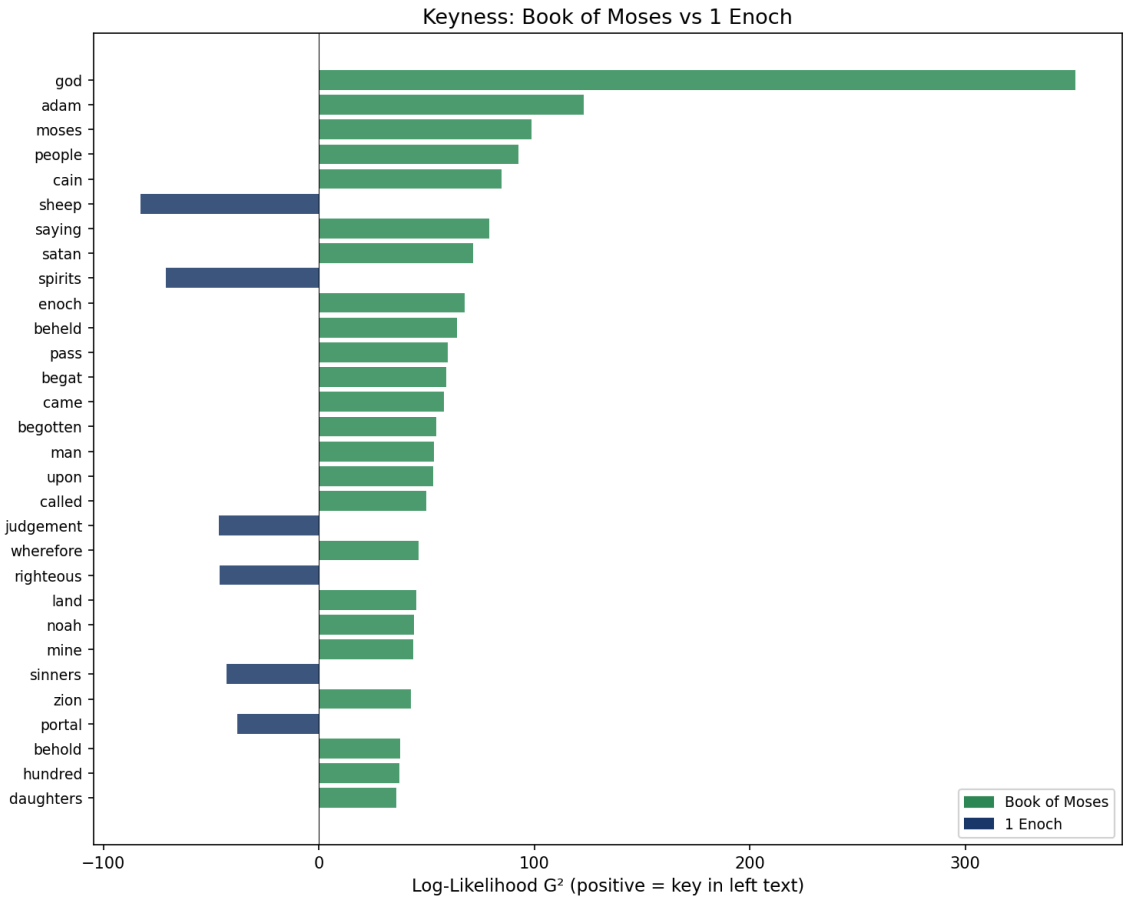

Figure 3: Log-likelihood keyness: Book of Moses vs. 1 Enoch. Bars extending right indicate terms statistically associated with the first text; bars extending left indicate the second text.

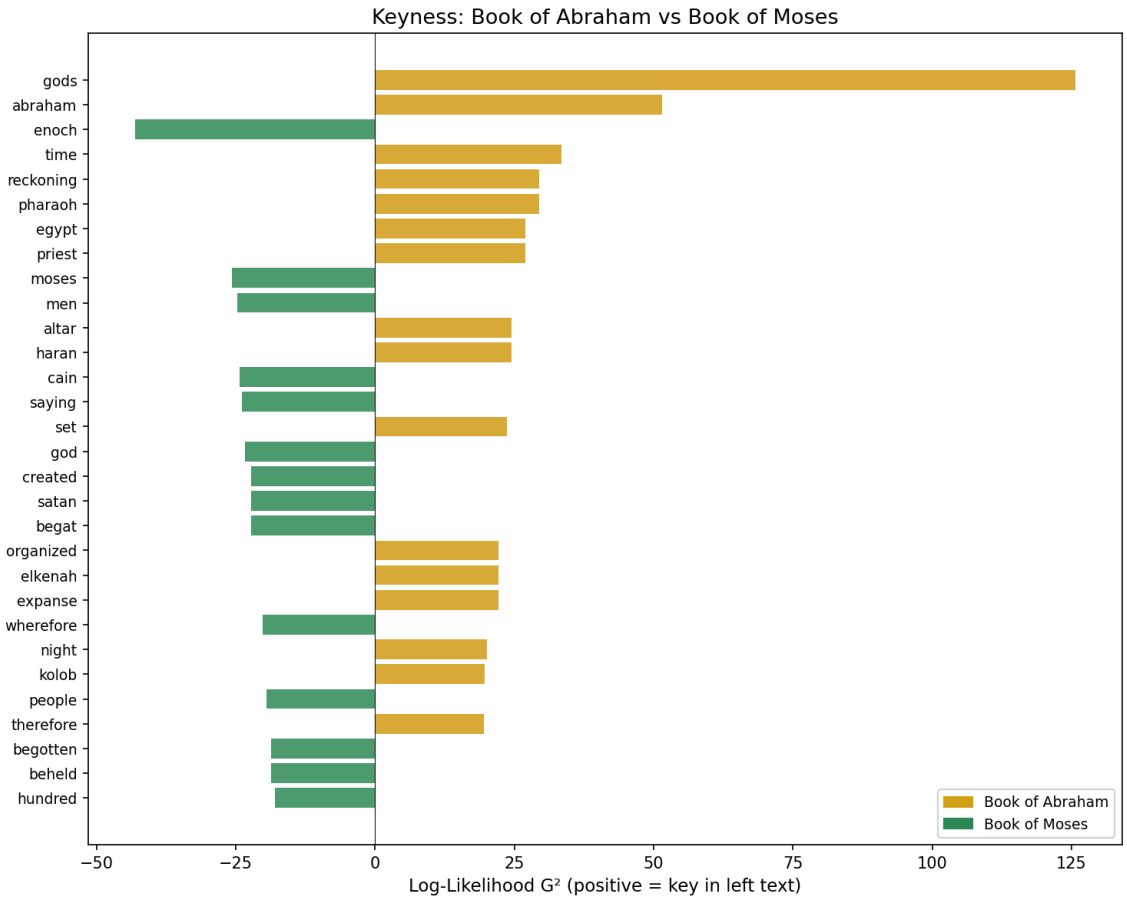

Figure 4: Log-likelihood keyness: Book of Abraham vs. Book of Moses. Bars extending right indicate terms statistically associated with the first text; bars extending left indicate the second text.

3.2 Semantic Similarity

All verses were encoded as 768-dimensional vectors using the `all-mpnet-base-v2` sentence transformer. Cosine similarity was computed for each of the fifteen cross-text book pairs at both the verse level and the chapter level.

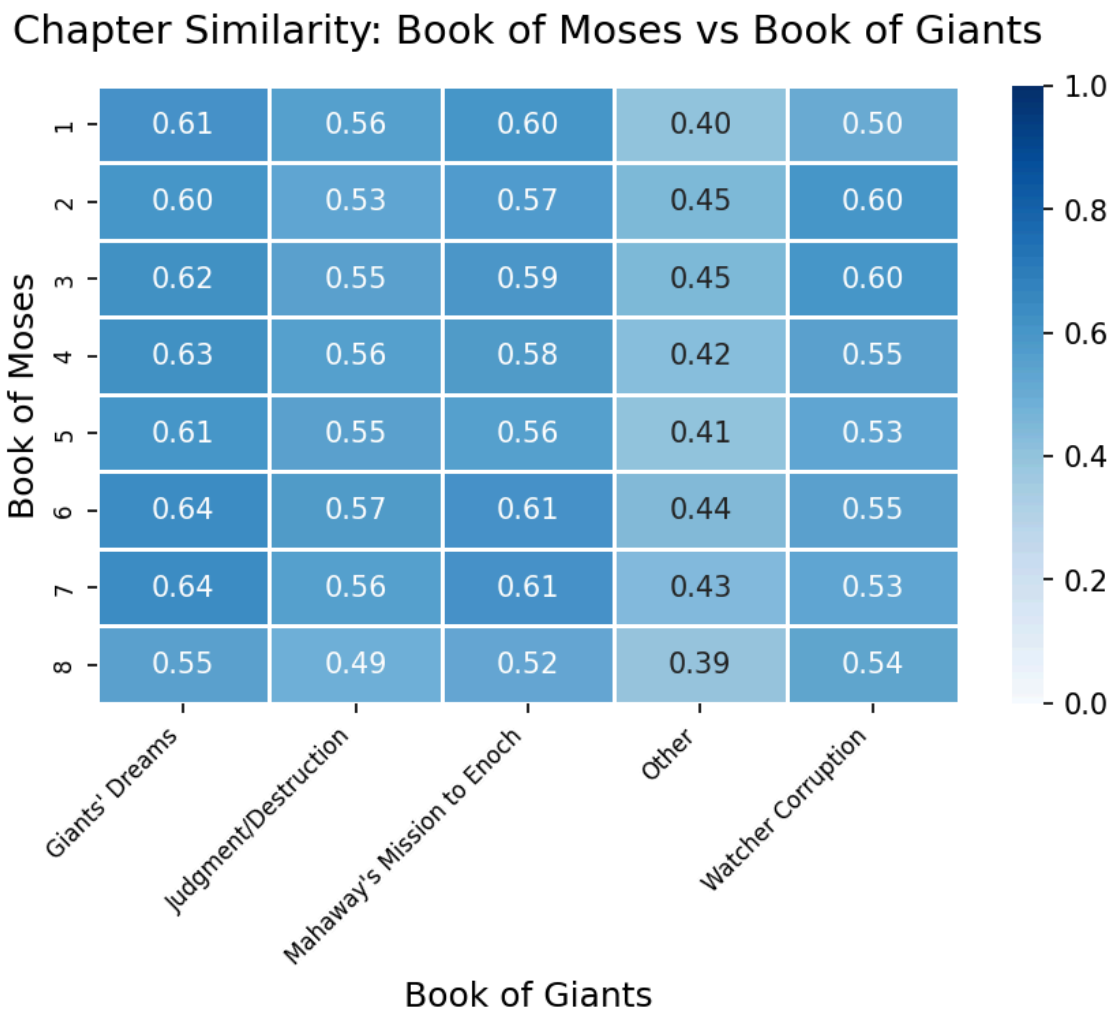

Figure 5: Chapter-level semantic similarity heatmap: Book of Moses vs. Book of Giants. Warmer colors indicate higher cosine similarity between chapter embeddings.

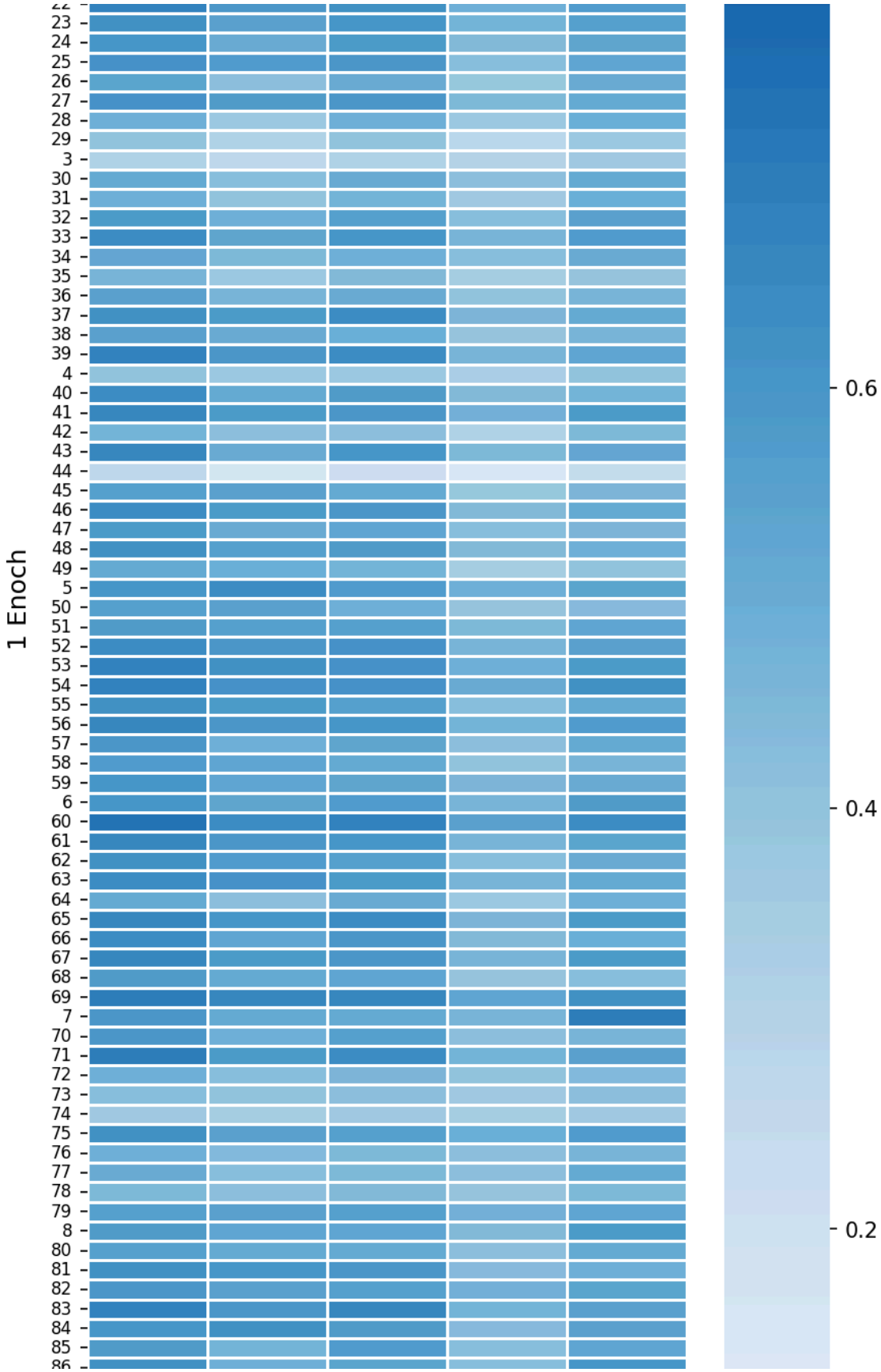

Figure 6: Chapter-level semantic similarity heatmap: 1 Enoch vs. Book of Giants. Warmer colors indicate higher cosine similarity between chapter embeddings.

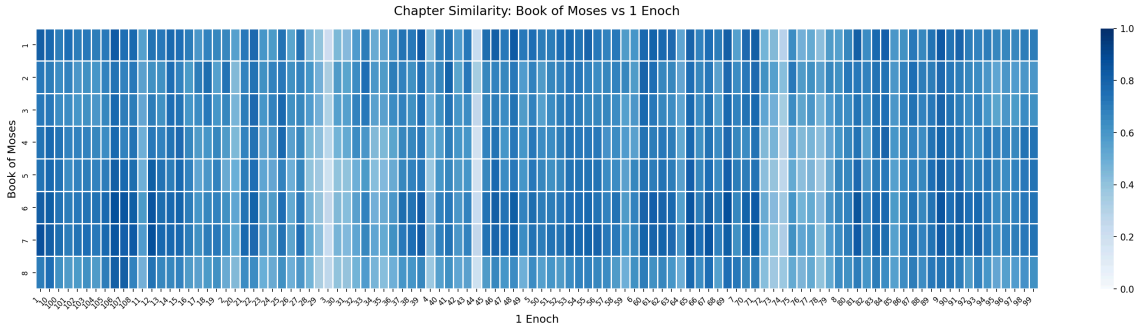

Figure 7: Chapter-level semantic similarity heatmap: Book of Moses vs. 1 Enoch. Warmer colors indicate higher cosine similarity between chapter embeddings.

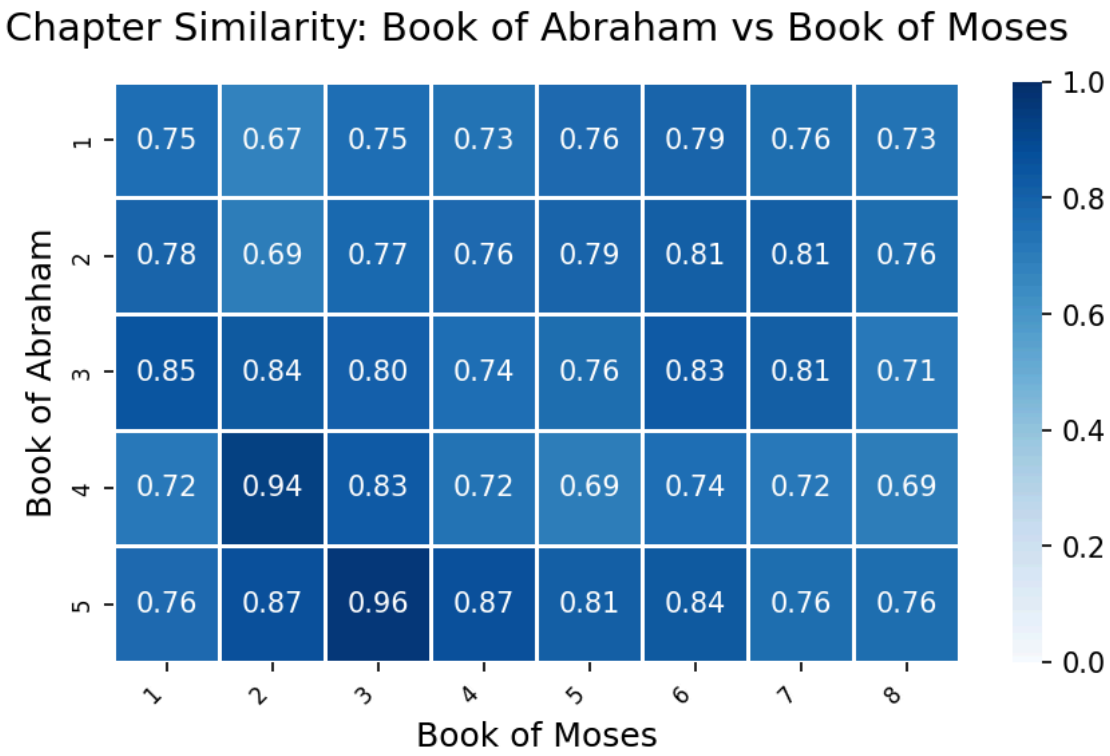

Figure 8: Chapter-level semantic similarity heatmap: Book of Abraham vs. Book of Moses. Warmer colors indicate higher cosine similarity between chapter embeddings.

Rank	Text 1	ID 1	Text 2	ID 2	Sim	Frag?
1	And they were both naked, the man and	boa:5:19	And they were both naked, the man and	mos:3:25	1.000	
2	Therefore shall a man leave his father an	boa:5:18	Therefore shall a man leave his father an	mos:3:24	0.999	
3	And Adam said: This was bone of my bon	boa:5:17	And Adam said: This I know now is bone	mos:3:23	0.993	
4	And the Gods commanded the man, sayi	boa:5:12	And I, the Lord God, commanded the ma	mos:3:16	0.973	
5	And the Gods caused a deep sleep to fall	boa:5:15	And I, the Lord God, caused a deep sleep	mos:3:21	0.964	
6	And the Gods took the man and put him	boa:5:11	And I, the Lord God, took the man, and p	mos:3:15	0.943	
7	And the Gods said: Let us prepare the ea	boa:4:11	And I, God, said: Let the earth bring forth	mos:2:11	0.943	
8	And they (the Gods) said: Let there be lig	boa:4:3	And I, God, said: Let there be light; and th	mos:2:3	0.941	
9	And the Gods said: Let us prepare the wa	boa:4:20	And I, God, said: Let the waters bring fort	mos:2:20	0.941	
10	And the Gods said: We will bless them, a	boa:4:22	And I, God, blessed them, saying: Be fruit	mos:2:22	0.939	
11	And the Gods prepared the earth to bring	boa:4:24	And I, God, said: Let the earth bring forth	mos:2:24	0.937	
12	And out of the ground the Gods formed e	boa:5:20	And out of the ground I, the Lord God, for	mos:3:19	0.931	
13	And the Gods called the light Day, and th	boa:4:5	And I, God, called the light Day; and the d	mos:2:5	0.930	
14	And of the rib which the Gods had taken	boa:5:16	And the rib which I, the Lord God, had tak	mos:3:22	0.928	
15	And the Gods said: We will bless them. A	boa:4:28	And I, God, blessed them, and said unto t	mos:2:28	0.928	
16	And the Gods planted a garden, eastward	boa:5:8	And I, the Lord God, planted a garden eas	mos:3:8	0.923	
17	And Adam gave names to all cattle, to th	boa:5:21	And Adam gave names to all cattle, and t	mos:3:20	0.918	
18	There was a river running out of Eden, to	boa:5:10	And I, the Lord God, caused a river to go	mos:3:10	0.915	
19	And the Gods organized the two great lig	boa:4:16	And I, God, made two great lights; the gr	mos:2:16	0.914	
20	And the Gods said: Behold, we will give t	boa:4:29	And I, God, said unto man: Behold, I have	mos:2:29	0.910	
21	And I, God, blessed the seventh day, and	mos:3:3	And I blessed the seventh day, which is t	2en:32:4	0.897	
22	And the evening and the morning were th	mos:2:23	Then evening came and morning came th	2en:30:7	0.892	
23	And the evening and the morning were th	mos:2:19	Then came evening, and came morning t	2en:30:2	0.890	
24	And the Gods said: Let us prepare the ea	boa:4:11	And the earth brought forth grass, every	mos:2:12	0.883	
25	And out of the ground made the Gods to	boa:5:9	And out of the ground made I, the Lord G	mos:3:9	0.877	

Figure 9: Top 25 most similar cross-text verse pairs across all fifteen book-pair comparisons, ranked by cosine similarity score.

The highest cross-tradition similarity scores confirm thematic connections identified in the domain analyses:

- Moses 3:3 and 2 Enoch 32:4 (sabbath): **0.897**
- Moses 2:23 and 2 Enoch 30:7 (fifth day of creation): **0.892**
- Moses 8:18 and 1 Enoch 67:1 (giants and Noah): **0.826**
- Moses 7:67 and 1 Enoch 1:2 (Enoch's vision): **0.824**
- Moses 8:14 and 1 Enoch 6:1 (daughters and Watchers): **0.823**

3.3 Topic Modeling

BERTopic was applied to the full corpus of verse-level documents using pre-computed sentence embeddings, UMAP dimensionality reduction, and HDBSCAN clustering. The model discovered 35 topics with 661 outlier documents (26.4%).

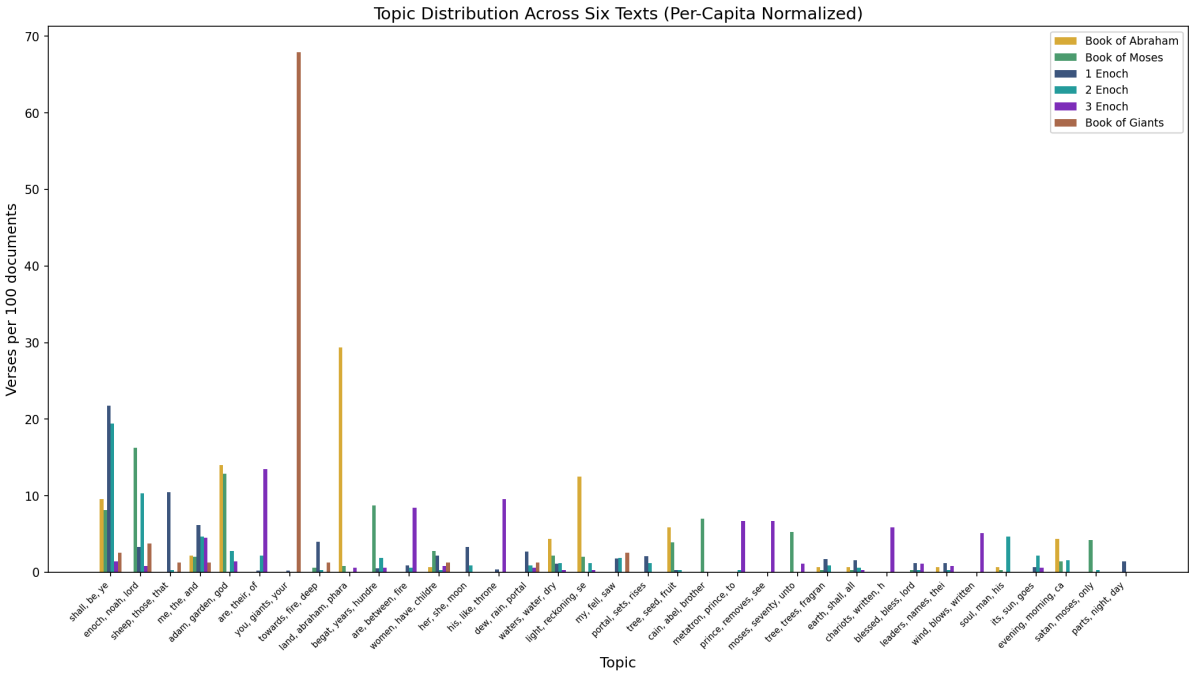

Figure 10: Topic distribution across the six texts. Per-capita normalization (topics per 100 verses) accounts for text-length asymmetry.

Of the 35 discovered topics, **22 are shared** across three or more books, and **3 topics span all six texts**. The shared topics confirm the thematic coherence of the corpus and validate the selection of these six texts for comparative study.

3.4 Keyword Analysis

KeyBERT extracted the top 30 keyphrases (1–3 word n-grams) per book using the same sentence transformer model. The six-set keyphrase overlap analysis reveals which thematic terms are shared across multiple traditions.

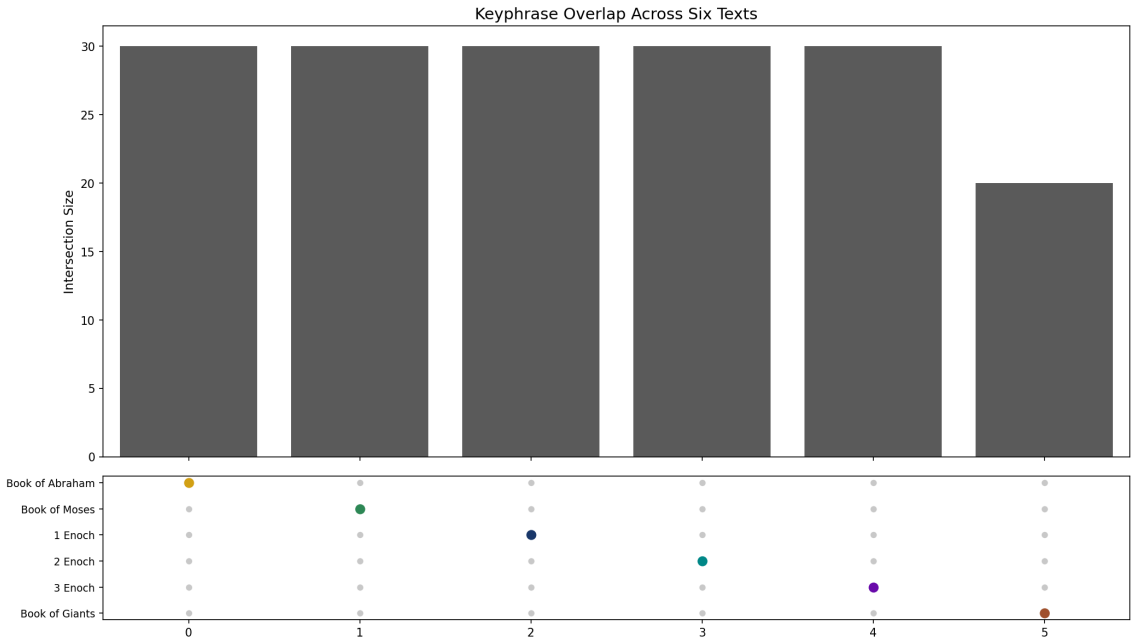

Figure 11: UpSet diagram showing keyphrase overlap across the six texts. Bars indicate the number of unique keyphrases shared by each combination of texts.

3.5 Note on Text-Length Normalization

The Book of Giants (~86 lines) is substantially shorter than the other texts (136–1,076 verses). All comparative metrics employ appropriate normalization: per-capita topic counts, minimum document-length thresholds for TF-IDF, minimum expected-frequency thresholds for keyness testing, and confidence-weighted filtering for similarity rankings. These measures ensure that the computational results for BoG are methodologically sound despite the text's brevity and fragmentary condition.

4 Astronomy & Cosmology

Parallel Strength: 4 / 5

4.1 Analysis

The astronomical and cosmological traditions across these six texts reveal a remarkably consistent ancient worldview in which the cosmos is divinely organized, hierarchically structured, and administered by angelic custodians under God's authority. While the specific mechanisms differ—Abraham 3′s governing star Kolob, 1 Enoch's six-portal solar calendar, 2 Enoch's multi-tiered heavens, 3 Enoch's star-prince Rahatiel—the underlying theology is unified: celestial bodies are not autonomous natural objects but participants in a divinely ordained hierarchy.

The strongest parallel cluster involves Abraham 3 and the Astronomical Book of 1 Enoch (chapters 72-82). Both texts present astronomical knowledge as privileged revelation delivered to a chosen prophet by a heavenly guide. In Abraham's case, the Lord himself shows Abraham the stars and explains their hierarchical relationships, using Kolob as the supreme governing body whose reckoning time (one revolution = 1000 years) establishes the Lord's temporal framework. In 1 Enoch, the angel Uriel leads Enoch through the solar and lunar systems, showing the six portals through which the sun rises and sets, the precise 364-day calendar, and the 'leaders of heads of thousands' among the stars. Both accounts move from specific astronomical data to theological conclusions about divine governance.

2 Enoch enriches this picture by distributing celestial regulation across multiple heavens. The fourth heaven houses the courses of sun and moon with their 8000 attendant stars. The fifth heaven contains the Grigori (Watchers) alongside unnamed stars that 'transgressed'—a striking image linking stellar rebellion with angelic rebellion. The sixth heaven's seven bands of angels regulate 'stars, sun, moon, seasons, years, days, and hours,' providing the most explicit statement of angelic cosmic administration. This multi-heaven framework offers a structural parallel to Abraham 3′s nested hierarchy of governing stars, each answerable to the one above it.

3 Enoch's contribution is primarily administrative rather than astronomical. The stars stand 'in fear of the Almighty' and are governed by Rahatiel, who guides them 'in counted order.' When Metatron claps his hands, the stars 'flew off on flaming wings'—imagery that personifies celestial bodies as obedient servants. This late Hekhalot perspective nonetheless preserves the ancient principle of named, numbered stars under angelic governance.

Moses 1:27-39 contributes a distinctive emphasis on cosmic infinity that is unparalleled in the Enochic texts. God tells Moses that 'worlds without number have I created' and that 'there is no end to my works, neither to my words.' While 1 Enoch describes vast cosmic geography and 2 Enoch numbers ten heavens, neither approaches the radical infinity of Moses's vision. Abraham 3:12 gestures toward this infinity by noting that if two particles exist with one above the other, there is always 'another above,' suggesting an endless regress of governing bodies.

The Book of Giants contributes minimally to this domain, with only a passing reference to the 'ruler of the heavens' in 4Q530. This is expected given the text's narrative focus, but even this

brief reference demonstrates awareness of the cosmic governance framework that pervades the other five texts.

Computationally, the semantic similarity analysis confirms strong BoA-BoM creation-narrative parallels (similarities 0.91-1.00 for matched creation verses) and moderate BoM-2En parallels for creation formulae ('evening and morning' passages scoring 0.89-0.90). The topic modeling identified a shared creation/cosmology cluster spanning all six texts, and KeyBERT extraction found 'heavens,' 'luminaries,' and related astronomical terms prominent across the corpus.

The convergence of these astronomical traditions is significant for several reasons. First, it demonstrates that Enochic astronomical speculation was not an isolated curiosity but part of a broader Second Temple tradition connecting cosmology to theology. Second, the Abraham text's emphasis on governing stars and hierarchical time reckonings fits naturally within this tradition while introducing unique elements (Kolob, precise time ratios) not found in surviving ancient sources. Third, the Moses text's emphasis on infinite worlds pushes beyond the known Enochic corpus in ways that align with modern cosmological sensibilities while maintaining the theological framework of divine creation and governance.

4.2 Shared Themes

4.2.1 Hierarchical celestial organization

All texts present the cosmos as hierarchically organized with celestial bodies ranked by proximity to God or by governing function. Abraham 3 describes Kolob as the 'great one' governing those near God's throne. 1 Enoch 72-82 details the Astronomical Book's elaborate portal system. 2 Enoch 11-16 places celestial regulation across the 4th-6th heavens. 3 Enoch 46 shows stars standing 'in fear of the Almighty' under Rahatiel's guidance.

boa 1en 2en 3en

4.2.2 Divine time reckoning differs from earthly time

Abraham 3:4 states Kolob's time 'after the Lord's time' equals 1000 years per revolution. 1 Enoch 72′s elaborate calendar system implies celestial time operates by distinct rules. 2 Enoch 33 describes God's establishment of the 7000-year world age. Moses 1:28-29 implies God's infinite temporal perspective encompasses 'worlds without number.'

boa 1en 2en mos

4.2.3 Named/numbered stars with specific functions

Abraham 3 names Kolob and describes stars with assigned purposes. 1 Enoch 75:1 references 'leaders of heads of thousands' among the stars. 2 Enoch 11 counts 8000 stars with specific courses. 3 Enoch 46:2 states God 'giveth them all their names' (Ps 147:4).

boa 1en 2en 3en

4.2.4 Angelic custodians of celestial bodies

In 1 Enoch, Uriel oversees luminaries (ch 72-82). In 2 Enoch 16, seven bands of angels regulate stars, sun, moon, and seasons. In 3 Enoch 46, Rahatiel guides stars in counted order. Abraham 3 implies the 'noble and great ones' have celestial governing roles. Moses 2:1 notes God created 'all the host of them.'

1en 2en 3en boa

4.2.5 Plurality of worlds/cosmic vastness

Moses 1:33-35 describes 'worlds without number' and infinite creative acts. Abraham 3:12 extends the star hierarchy infinitely upward. 1 Enoch 18:1-5 and 33:1-4 describe the ends of the earth and cosmic geography. 2 Enoch's ten-heaven cosmology implies vast cosmic scope.

mos boa 1en 2en

4.3 Shared Narrative Structure

1. Visionary receives cosmic tour guided by divine being or angel
2. Celestial bodies presented in hierarchical ordering from lesser to greater
3. Temporal systems revealed as divinely calibrated with angelic oversight
4. Cosmological knowledge given as privileged revelation to chosen prophet

4.4 Key Differences

4.4.1 Kolob concept unique to Abraham

The concept of a single governing star (Kolob) nearest to God's throne has no direct parallel in the Enochic texts, which instead describe portal systems (1 Enoch), numbered heavens (2 Enoch), or angelic star-princes (3 Enoch). However, the principle of a supreme celestial body governing others by proximity to deity is structurally analogous to 1 Enoch's hierarchy.

4.4.2 Calendar precision in 1 Enoch vs. theological framing in Abraham/ Moses

1 Enoch 72-82 provides the most technically detailed astronomical system (364-day calendar, 6 portals, precise lunar phases). Abraham 3 uses astronomy theologically to teach about God's time and hierarchical governance. Moses focuses on infinite creative scope rather than mechanical detail.

4.4.3 Book of Giants has minimal cosmological content

BoG's only cosmological reference is the 'ruler of the heavens' (4Q530), reflecting awareness of divine cosmic authority but without astronomical elaboration. This is expected given BoG's narrative focus on giants' earthly corruption.

4.4.4 3 Enoch's late Hekhalot cosmology

3 Enoch's cosmology is filtered through rabbinic Merkabah mysticism, with stars as objects of angelic administration rather than the astronomical observation emphasis of 1 Enoch's Astronomical Book.

4.5 Scholarly Context

Hugh Nibley was the first LDS scholar to extensively compare Abraham 3′s astronomy with ancient Near Eastern and Enochic parallels (Abraham in Egypt, 1981; One Eternal Round, 2010). He argued that Kolob reflects genuine ancient cosmological concepts of a 'governing star' known in Egyptian and Mesopotamian traditions. John Gee has extended this analysis, noting that Abraham's hierarchical star system parallels Babylonian astronomical texts. The 1 Enoch Astronomical Book (72-82) is generally dated to the 3rd century BCE, making it among the oldest sections of 1 Enoch and predating the rest of the Enochic corpus. Milik (1976) argued it was originally independent. 2 Enoch's multi-heaven cosmology (variously 7 or 10 heavens) reflects Second Temple Judaism's expanding cosmological imagination. The Abraham 3/1 Enoch parallel is particularly striking because both present astronomy as revealed knowledge with theological significance—not mere observation but divine instruction about cosmic governance. Michael Rhodes and J. Ward Moody have analyzed the Kolob concept in relation to ancient Egyptian astronomical ceilings and Mesopotamian astral theology.

4.6 Shared Vocabulary

stars, heavens, luminaries, sun, moon, light, portals/gates, seasons, times, reckoning, set time, courses, day, night, governing/ruling, appointed, order, angels/servants, firmament.

4.7 Passages Compared

boa:3:2-4 — Abraham shown Kolob, the governing star nearest to God's throne, and the hierarchy of celestial bodies with varying reckoning times

boa:3:5-10 — Kolob's revolution as one day unto the Lord = 1000 years; stars organized in hierarchical sets with different time reckonings

boa:3:16-17 — If two stars exist, one above the other, with greater light; the set time of the lesser above the greater

mos:1:27-39 — Moses shown innumerable worlds: 'worlds without number have I created… by the Son I created them, which is mine Only Begotten'

mos:2:14-19 — Creation of luminaries: greater light to rule the day, lesser light to rule the night; stars also

1en:72:1-37 — Detailed solar calendar: sun rises through 6 portals, traverses heaven, 364-day year; Uriel as celestial guide

1en:73:1-8 — Lunar calendar: moon's phases, light portions (1/14 increments), relationship to solar cycle

1en:75:1-3 — Leaders of heads of thousands: stars with names, courses, positions, seasons, and months

1en:82:1-4 — Heavenly tablets shown to Enoch with all celestial data; Uriel reveals star positions

2en:11:1-4 — Fourth heaven: courses of sun and moon, their servants and courses; 8000 stars

2en:13:1-3 — Fifth heaven: Grigori (Watchers), unnamed stars that transgressed

2en:16:1-7 — Sixth heaven: seven bands of angels who regulate stars, sun, moon, seasons, years

3en:46:1-4 — Stars standing in Raqia night by night; Metatron shows their order; Rahatiel guides them

bog:4Q530:col_ii — Reference to 'ruler of the heavens' in context of giants' awareness of cosmic order

5 Divine Council & Pre-existence

Parallel Strength: 5 / 5

5.1 Analysis

The divine council and pre-existence traditions across these six texts constitute one of the strongest thematic convergences in the entire corpus. At the heart of this convergence lies a shared conviction that the cosmos was planned, debated, and organized in a heavenly assembly before the physical world came into being, and that key figures—whether called the Son of Man, the Beloved and Chosen, or Kolob-positioned intelligences—were designated for their roles before creation.

Abraham 3:22-28 provides the most explicit pre-mortal council narrative in the LDS canon. God stands among the 'intelligences that were organized before the world was made,' identifies 'noble and great ones,' and declares: 'We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.' The passage moves seamlessly from recognizing a hierarchy among pre-existent spirits to commissioning the creation of an earth for their habitation. This is not merely a creation decree but a deliberative assembly with multiple participants.

Moses 4:1-4 narrates the dramatic sequel: within this council, Satan proposes to 'redeem all mankind, that one soul shall not be lost,' demanding God's honor in return. The Beloved Son offers an alternative, and Satan, rejected, 'became Satan, the father of all lies.' This rebellion-in-council motif finds its closest Enochic parallel not in the Watchers' earthly descent (1 Enoch 6) but in 2 Enoch 29:4-5, where Satanael conceives the impossible thought of placing his throne above the clouds and is thrown down from the height. Both texts present cosmic evil as originating in a pre-cosmic challenge to divine authority.

1 Enoch's Parables of Enoch (chapters 37-71) provide the most sustained ancient Jewish exploration of a pre-existent chosen figure. The Son of Man / Elect One was 'named before the Lord of Spirits, before the sun and the signs were created, before the stars of heaven were made' (48:3). He was 'chosen and hidden before Him, before the creation of the world and for evermore' (48:6). This pre-existent Elect One will eventually be revealed to judge the kings and mighty ones of the earth—a role that directly parallels the 'noble and great one' in Abraham 3:24 who is 'like unto God' and appointed to govern.

The semantic proximity of these passages is remarkable. Abraham's 'intelligences organized before the world was made' echoes 1 Enoch's Son of Man named 'before the creation of the world.' Moses's Beloved Son 'chosen from the beginning' mirrors 1 Enoch's Elect One 'chosen and hidden before Him.' The council structure—assembly, designation, rebellion, judgment—appears in both traditions despite their vastly different literary and historical contexts.

2 Enoch's contribution is more subtle but significant. God's self-disclosure in chapters 23-25 describes the divine thought process before creation: 'I conceived the thought of placing foundations, and of creating visible creation.' This interior divine deliberation parallels Abraham

3′s council, though 2 Enoch presents it as God's solitary meditation rather than a communal assembly. Yet even here, the Watchers/Grigori on the fifth heaven (2 Enoch 13) suggest a pre-existing population of heavenly beings who could participate in or rebel against divine plans.

3 Enoch extends the pre-existence theme through the Enoch-Metatron transformation. Fragment C (ALT 3) describes God strengthening Enoch/Metatron 'in the generation of the first Adam' and then appointing him above all angels with a throne, wisdom, and the title 'Lesser YHWH.' The pre-existent spirits theme appears explicitly in chapter 43, where Metatron shows R. Ishmael both 'spirits that have been created and had returned' and 'spirits that have not yet been created'—language that directly invokes a pre-mortal spirit world.

The Book of Giants operates within the consequences of council decisions. The divine decree against the Watchers in 4Q203 Fragment 8 (Enoch's letter to Shemihazah and his associates) presupposes a governing authority that established cosmic law and judges its violation. The giants' dreams of destruction in 4Q530 reflect awareness that they exist within a moral cosmos governed by an authority they cannot defy.

Computationally, topic modeling identified a shared cluster (Topic 1, spanning 5 of 6 books) centered on Enoch, Noah, and prophetic calling that captures the narrative framework within which these pre-existence themes operate. The semantic similarity between Moses 7:67 ('the Lord showed Enoch all things, even unto the end of the world') and 1 Enoch 1:2 ('a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens') scored 0.82, confirming computational detection of the shared visionary-prophet framework.

This domain receives the highest strength rating because it represents the most theologically dense convergence across the corpus: six texts from different periods and traditions all affirm that key elements of the cosmic plan—creation, the chosen figure's role, the possibility of rebellion—were established before the physical world began.

5.2 Shared Themes

5.2.1 Pre-mortal existence of spirits/intelligences

Abraham 3:22-23 describes 'intelligences organized before the world was made,' with some being 'noble and great.' 1 Enoch 48:2-6 states the Son of Man was 'named before the Lord of Spirits, before the creation of the world.' 2 Enoch 23-25 describes God moving through invisible things before anything visible existed. 3 Enoch 43:1-3 shows Metatron revealing 'spirits that have been created and had returned' and 'spirits that have not yet been created.'

boa 1en 2en 3en

5.2.2 Divine council/assembly for cosmic decisions

Abraham 3:22-28 depicts God standing among organized intelligences, saying 'We will go down and make an earth.' Moses 4:1-4 presents the council where Satan and the Beloved Son offer competing plans. 1 Enoch 61:10-12 describes 'all the hosts of God' assembled before the Elect One for judgment. 2 Enoch 24-25 shows God deliberating creation aloud. The BoG's framework

of divine decree against Watchers implies a governing council that established the cosmic order the Watchers violated.

boa mos 1en 2en bog

5.2.3 A chosen/elect figure concealed from the beginning

Abraham 3:24 identifies one 'like unto God' who says 'We will go down.' Moses 4:2 names the 'Beloved Son, which was my Beloved and Chosen from the beginning.' 1 Enoch 48:6 says the Son of Man was 'chosen and hidden before Him, before the creation of the world and for evermore.' 3 Enoch 48C describes God choosing Enoch/Metatron and exalting him above all angels. The parallel between 'chosen from the beginning' and 'hidden before creation' is striking.

boa mos 1en 3en

5.2.4 Rebellion in the heavenly assembly

Moses 4:1-4 explicitly narrates Satan's rebellion and expulsion from the divine council. 1 Enoch 6-8 describes the Watchers' collective oath to descend and transgress. 2 Enoch 29:4-5 notes the fall of Satanael from the height with his angels. The BoG continues the Watcher rebellion narrative with the giants confronting the consequences. 3 Enoch describes how 'Azza, Azzael, and Uzza' protested Enoch/Metatron's exaltation, paralleling Satan's objection to God's chosen.

mos 1en 2en bog 3en

5.3 Shared Narrative Structure

1. Vision of pre-mortal/pre-cosmic assembly of spiritual beings
2. Hierarchical ordering: God supreme, chosen figure appointed, lesser beings ranked
3. A challenge or rebellion arises against the divine plan
4. Rebel(s) expelled or judged; faithful ones rewarded with greater glory
5. Cosmic plan proceeds through the chosen/elect figure

5.4 Key Differences

5.4.1 Abraham's 'intelligences' as co-eternal with God

Abraham 3:18-19 describes intelligences as having 'no beginning; they existed before, they shall have no end.' This radical co-eternality of spirits with God has no direct parallel in the Enochic texts, where pre-existence is affirmed but the metaphysical status of created vs. eternal spirits is not explicitly addressed.

5.4.2 1 Enoch's Son of Man as messianic figure vs. Abraham's councils of Gods

1 Enoch's Parables present the Son of Man/Elect One as a pre-existent messianic figure who will judge kings and the mighty. Abraham 3 presents the pre-mortal council as one of 'Gods' (plural) who plan creation together. Moses resolves this with the 'Only Begotten' who is both chosen from the beginning and the agent of creation.

5.4.3 2 Enoch's God-alone-before-creation emphasis

2 Enoch 24 emphasizes God moving alone through invisible things before creation, with no mention of co-existing intelligences. This contrasts with Abraham 3′s populated pre-mortal realm but aligns with the monotheistic theology predominant in Second Temple Judaism.

5.4.4 Book of Giants implies but does not depict the council

BoG references divine decrees against the Watchers and the 'ruler of the heavens' but does not narrate the pre-cosmic council itself. The text operates within the consequences of council decisions already made.

5.5 Scholarly Context

The divine council motif is well-attested in the Hebrew Bible (1 Kings 22:19-22; Job 1-2; Psalm 82; Isaiah 6) and has been extensively studied by E. Theodore Mullen (The Divine Council in Canaanite and Early Hebrew Literature, 1980) and S. B. Parker. For LDS scholarship, Stephen Smoot and others have argued that Abraham 3′s pre-mortal council corresponds to the ancient Near Eastern divine assembly tradition. The 1 Enoch Parables' (chapters 37-71) 'Son of Man' Christology is debated: some scholars (e.g., James Charlesworth) argue for a pre-Christian date and messianic interpretation, while others (e.g., Milik) assign a later date. The pre-existence of the Son of Man in 1 Enoch 48 is one of the clearest pre-Christian statements of a pre-existent messianic figure, making the parallel with Moses 4:2 ('Beloved and Chosen from the beginning') particularly significant. Blake Ostler and David Paulsen have explored the philosophical implications of Abraham 3′s co-eternal intelligences within the broader context of early Jewish and Christian metaphysics. Andrei Orlov's work on 2 Enoch's protological traditions (Dark Mirrors, 2011) provides important context for understanding the pre-cosmic narratives in relation to Merkabah mysticism.

5.6 Shared Vocabulary

intelligences/spirits, chosen/elect, before the world/creation, council/assembly, noble/great ones, Son of Man/Only Begotten, appointed, hidden/concealed, beginning, throne, organized/ founded, dwelling place, righteous, plan/thought.

5.7 Passages Compared

boa:3:22-28 — Abraham sees the 'intelligences that were organized before the world was made'; noble and great ones chosen; God stands among spirits; 'We will go down… and make an earth'

mos:4:1-4 — Satan's rebellion in pre-mortal council: 'Behold, here am I, send me… I will redeem all mankind'; the Beloved Son's counter-offer; Satan cast out

mos:6:51-52 — The Only Begotten chosen 'from the beginning'; plan of salvation revealed through ages

1en:39:4-7 — Elect One's dwelling 'under the wings of the Lord of Spirits'; the righteous and elect dwelling place prepared before creation

1en:48:2-7 — Son of Man named before the Lord of Spirits, before the sun and signs were created; 'he was chosen and hidden before Him, before the creation of the world and for evermore'

1en:61:10-12 — Angels of power, angels of principalities; all the hosts of God assembled before the Elect One

1en:62:7 — Son of Man 'concealed from the beginning' and preserved by the Most High; revealed to the holy and elect

2en:23:1-5 — God reveals His plan: 'Before all things were visible, I alone used to go about in the invisible things… I conceived the thought of placing foundations'

2en:24:1-3 — God's self-disclosure to Enoch: 'Enoch, hear these words… before anything visible had come into existence, I the one, moved around in the invisible things, like the sun'

2en:25:1-3 — God commands light (Adoil) to come forth: primordial creation from God's thought; great age/aeon emerges

3en:48C:ALT1:5-7 — God made Enoch/Metatron a throne, committed Wisdom and Intelligence, called him 'the Lesser YAH'

3en:48C:ALT3:1-2 — God: 'I made him strong in the generation of the first Adam… I lifted him up with the sound of a trumpet'

bog:4Q203:frag8 — Enoch's letter: reference to divine decree against the Watchers, suggesting pre-established cosmic order they violated

6 Creation Narratives

Parallel Strength: 4 / 5

6.1 Analysis

The creation narratives across the Book of Abraham, Book of Moses, and the three Enochic texts display a complex pattern of convergence and divergence that illuminates the theological creativity of ancient scriptural traditions. While the Book of Giants contributes only implicitly —treating creation as the established order that giants corrupt—the other five texts offer substantive creation accounts that share fundamental structural features while differing in significant theological details.

The computational analysis provides a useful starting point: the BoA-BoM creation verse pairs produced the highest similarity scores in the entire corpus (0.91-1.00), reflecting their shared biblical Genesis source material. The key theological differences between them—Abraham's plural 'Gods' vs. Moses's 'I, God' / 'mine Only Begotten'—are invisible to embedding-based similarity because the narrative structure and vocabulary are nearly identical. Only close reading reveals that Abraham consistently uses 'organized,' 'prepared,' and 'formed' where Moses uses 'created' and 'made,' reflecting Abraham's distinctive organization-of-matter theology.

The BoM-2En creation parallels are the most significant cross-tradition findings. The Sabbath blessing in Moses 3:3 ('I had rested from all my work which I, God, had created and made') and 2 Enoch 32:4 ('I blessed the seventh day, which is the Sabbath, on which he rested from all his works') scored 0.897 in semantic similarity—the highest non-BoA/BoM pair in the creation domain. The 'evening and morning' formulae (Moses 2:23 / 2 Enoch 30:7; Moses 2:19 / 2 Enoch 30:2) scored 0.889-0.892. These parallels are expected given the shared Genesis tradition underlying both texts, but they demonstrate that the Slavonic Enoch preserved creation formulae in forms closely matching the Restoration text.

More theologically substantial is the shared emphasis on spiritual-before-physical creation. Moses 3:5 explicitly states that all things were 'created spiritually before they were naturally upon the face of the earth.' While 2 Enoch does not use this precise language, its narrative of God's invisible deliberation (chapters 23-25)—moving 'in the invisible things, like the sun' before commanding visible creation—structurally parallels Moses's two-stage creation. The Adoil/Archas sequence in 2 Enoch, where God commands primordial entities to emerge and yield light and foundations, represents a cosmogonic mechanism quite different from Genesis but consistent with the principle of a hidden or spiritual stage preceding the material.

Abraham's plural 'Gods' creation presents the most theologically distinctive account. The Gods 'took counsel among themselves' (4:26), 'watched those things which they had ordered until they obeyed' (4:18), and used language of preparation and organization rather than fiat creation. This collaborative, patient creative process contrasts with 2 Enoch's God-alone emphasis but finds structural resonance in Moses's inclusion of the 'Only Begotten' ('Let

us make man in our image') and in the Enochic tradition of angelic participation in cosmic administration.

1 Enoch 69′s creation-by-oath cosmogony stands apart from all other accounts. Here, the cosmos is sustained not by ongoing divine will but by a primordial oath/name: 'By this oath the sea was created, and as its foundation He set for it the sand… the sun and moon accomplish their courses and deviate not from their ordinance from eternity.' This concept of creation as bound by a cosmic oath has no direct parallel in the Restoration texts but resonates with Abraham 3′s emphasis on divine covenantal governance of celestial bodies.

2 Enoch's seven-substance Adam (chapter 30) represents the most elaborate anthropogony in the corpus. The correspondence of body parts to cosmic elements—eyes from the sun, bones from stone, intelligence from angelic speed—creates a microcosm theology where humanity literally embodies the created order. While Abraham and Moses simply state 'in our image,' 2 Enoch specifies what this image entails materially.

The Garden of Eden appears in Abraham, Moses, and 2 Enoch with consistent elements: eastern location, planted by God, the tree of knowledge with its prohibition. Moses 3:17 adds the uniquely significant phrase 'thou mayest choose for thyself, for it is given unto thee'—introducing moral agency into the Garden narrative in a way absent from 2 Enoch's more straightforward prohibition. Abraham 5:13 adds the temporal note that the prohibition operated on 'the Lord's time, which was after the time of Kolob'—tying the creation narrative back to the astronomical theology of chapter 3.

Overall, these creation narratives reveal a tradition-family in which the basic Genesis framework is preserved but enriched with distinctive theological elaborations: material organization (Abraham), spiritual pre-creation (Moses), primordial cosmogonic mechanism (2 Enoch), and oath-sustained order (1 Enoch). The Book of Giants' implicit creation theology—in which nature has an established order that can be corrupted—provides an important ethical dimension: creation is not merely cosmological but moral, and its violation demands divine judgment.

6.2 Shared Themes

6.2.1 Ordered, staged creation

All creation narratives follow a sequential ordering. Abraham's account uses numbered 'times' (not days), Moses uses numbered days, 2 Enoch 24-33 proceeds from primordial light (Adoil) through foundations (Archas) to living creatures. Even 1 Enoch 69′s creation-by-oath describes sea, earth, then luminaries in sequence. The principle of ordered, purposeful progression is universal.

boa mos 1en 2en

6.2.2 Plural or collaborative creation

Abraham 4-5 consistently uses 'the Gods' as creators: 'the Gods took counsel among themselves and said: Let us go down and form man.' Moses 2:26 has God speaking to his Only Begotten:

'Let us make man in our image.' 2 Enoch 24 has God commanding primordial beings (Adoil, Archas) to participate. 3 Enoch 48C fragment states the creation 'secret' was committed to Metatron. The Enochic texts assume creation involves angelic participation.

boa mos 2en 3en

6.2.3 Spiritual creation precedes physical

Moses 3:5-7 explicitly states: 'I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth.' Abraham 5:5 echoes this: 'the Gods had not caused it to rain upon the earth… for the Gods had not formed them to be in the earth.' 2 Enoch 24-25 presents God's invisible deliberation before visible creation. 1 Enoch's heavenly tablets (81-82) imply creation was 'written' before being enacted.

mos boa 2en 1en

6.2.4 Creation of humanity as special divine act

In Abraham 4:26-27 and Moses 2:26-27, humanity is created in God's image after divine counsel. In 2 Enoch 30:1-14, Adam is crafted from seven substances with extraordinary care, his name derived from the four cardinal directions (ADAM = east, west, north, south). 3 Enoch 48C references the creation of 'Adam and Eve' among the great creative mysteries. All texts treat human creation as the culminating creative act.

boa mos 2en 3en

6.2.5 Garden of Eden and the tree of knowledge

Abraham 5:8-13, Moses 3:8-17, and 2 Enoch 31:1-3 all describe the planting of a garden eastward in Eden with the tree of knowledge. The warning against eating from the tree appears in all three accounts, though with distinctive emphases: Abraham notes 'the Lord's time,' Moses adds 'thou mayest choose for thyself,' and 2 Enoch emphasizes it as a test of obedience.

boa mos 2en

6.3 Shared Narrative Structure

1. Divine deliberation/counsel precedes creative acts
2. Sequential ordering from light/foundations to living creatures to humanity
3. Humanity created as culminating act in divine image/likeness
4. Garden of Eden planted; humanity placed within; prohibition given
5. Sabbath/rest marks completion of creative work

6.4 Key Differences

6.4.1 Organization vs. ex nihilo vs. creation by oath

Abraham's account describes 'organizing' pre-existing materials ('we will take of these materials'). Moses presents creation more traditionally but with spiritual-precedes-physical nuance. 2 Enoch's Adoil/Archas narrative is closer to ex nihilo (God commands and primordial entities emerge from nothingness). 1 Enoch 69 presents a unique 'creation by oath' cosmogony where a binding divine name sustains all creation. These represent genuinely different metaphysical frameworks.

6.4.2 Plural Gods (Abraham) vs. God and Only Begotten (Moses) vs. God alone (2 Enoch)

Abraham 4-5 consistently uses the plural 'Gods' as creators. Moses identifies the 'Only Begotten' as co-creator within a monotheistic framework. 2 Enoch 24 has God speaking in the first person singular. 3 Enoch later delegates cosmic authority to Metatron but does not include him in the original creation. These represent a spectrum from polyvalent creative agency to strict monotheism.

6.4.3 2 Enoch's seven-substance Adam

2 Enoch 30′s creation of Adam from seven substances (flesh/earth, blood/dew, eyes/sun, bones/stone, intelligence/angelic speed, veins/grass, soul/breath) is far more elaborate than Abraham or Moses's 'dust of the ground' accounts. This micro-cosmic correspondence has parallels in Gnostic and Hermetic traditions but not in the other five texts.

6.4.4 Book of Giants: creation as backdrop for corruption

BoG does not narrate creation but references its corruption: 'they changed… to do what is contrary to their nature' (4Q531). The giants' sin is understood as a violation of created order, making creation theology implicit rather than explicit.

6.5 Scholarly Context

The relationship between the Book of Abraham creation account and Genesis has been extensively studied by LDS scholars including Kevin Barney, who notes that Abraham 4-5′s use of plural 'Gods' may reflect an awareness of the Hebrew Elohim as grammatically plural. The 'organization of matter' theology in Abraham aligns with what Blake Ostler has called 'creation out of chaos' (creatio ex materia), a position attested in some early Jewish and Christian texts (notably 2 Maccabees is debated, but Wisdom of Solomon 11:17 references pre-existing 'formless matter'). Moses 3:5-7′s spiritual-before-physical creation finds parallels in Philo's two-creation interpretation of Genesis 1-2 and in some rabbinic readings. The 2 Enoch creation account (chapters 24-33) is among the most extensive non-canonical creation narratives from Second Temple Judaism, and Andrei Orlov has studied its relationship to Mesopotamian and Egyptian cosmogonies. The computational similarity analysis in this project confirmed the

BoA-BoM creation narrative parallels with scores of 0.91-1.00 for matched verses—the highest similarity cluster in the entire corpus—and additionally identified moderate BoM-2En parallels for creation formulae ('evening and morning' passages scoring 0.89-0.90).

6.6 Shared Vocabulary

create/created, make/made, form/formed, earth, heaven/heavens, light, darkness, waters, firmament/expanse, tree, garden, Adam, man, image/likeness, living creature, breath/spirit, day/time, good, rest/sabbath, beginning, foundation.

6.7 Passages Compared

boa:4:1-5:21 — Abraham's creation account: the Gods (plural) organize, prepare, and form the earth in ordered periods ('times' not 'days'); spirits placed in bodies

mos:2:1-3:25 — Moses' creation account: 'I, God' creates heaven and earth; spiritual creation precedes physical ('spiritually were they created and made'); Only Begotten as co-creator

1en:69:16-25 — Creation by the oath/name: 'by this oath the sea was created… the earth was founded… the sun and moon accomplish their courses'; binding oath sustains creation

2en:24:1-33:2 — God's first-person creation account to Enoch: orders Adoil to descend (light emerges), commands Archas (foundations emerge); creates Adam from seven substances

2en:30:1-14 — Adam created from seven substances: flesh from earth, blood from dew, eyes from sun, bones from stone, intelligence from angelic speed and clouds, veins from grass, soul from God's breath and wind

2en:31:1-3 — Garden of Eden: 'a paradise eastward… I placed him in there to have and to keep'; tree of knowledge

3en:48C:ALT3:8 — God reveals to angels: 'the secret by which were created heaven and earth… mountains and hills, rivers and springs… Adam and Eve'

bog:4Q531:frag1 — Giants observe corruption of created order: 'they changed… to do what is contrary to their nature'

7 Heavenly Ascent & Theophany

Parallel Strength: 5 / 5

7.1 Analysis

The heavenly ascent and theophanic traditions across these six texts constitute the most structurally cohesive pattern in the entire corpus. While the specific cosmological frameworks differ — 2 Enoch's ten heavens, 3 Enoch's Merkabah, 1 Enoch's crystal-and-fire throne room, Moses's 'exceedingly high mountain' — the underlying narrative grammar is remarkably consistent: a chosen mortal is elevated to the divine presence, transformed to survive the encounter, shown cosmic realities, and commissioned with a prophetic mandate.

Moses 1 provides the most compact and dramatically structured ascent narrative. In just 42 verses, Moses is caught up, shown God's glory, transfigured ('the glory of God was upon Moses; therefore Moses could endure his presence'), shown the created world in its entirety, confronted by Satan immediately after the theophany, empowered to resist through discernment ('Where is thy glory, that I should worship thee?'), granted a second and greater theophany, and commissioned. The Satan encounter (1:12-22) is unique in the corpus: no other text presents a mortal prophet exercising personal authority to dismiss the adversary during the theophanic process itself.

1 Enoch 14 offers the most architecturally detailed throne vision in pre-Christian Jewish literature. Enoch passes through walls of crystal surrounded by tongues of fire, through a first house whose ceiling resembles the path of stars, into a second house entirely of fire, to behold the 'Great Glory' seated on a throne of crystal with wheels like the shining sun. 'No angel could enter, and at the appearance of the face of Him who sat thereon no being of flesh could look.' This passage is widely recognized as the foundational text for the merkabah tradition that culminates in 3 Enoch.

2 Enoch's ten-heaven ascent provides the most elaborate cosmological framework. Each heaven reveals a distinct cosmic reality: stellar rulers (first), prisoners awaiting judgment (second), paradise and its opposite (third), solar and lunar courses (fourth), the grieving Grigori (fifth), regulating angels (sixth), and finally the Lord upon His throne (seventh). The transformation in chapter 22 — Michael strips Enoch of earthly garments, anoints him, and clothes him in glory — is the most explicit 'investiture' scene, directly paralleling temple initiation symbolism noted by scholars like Andrei Orlov.

3 Enoch frames the ascent within rabbinic Merkabah mysticism. R. Ishmael ascends and is met by Metatron, who becomes his guide through the heavenly palace. The transformation here is retrospective: Metatron narrates how his own flesh became flame, his bones juniper coals, his eyelashes lightning flashes. This is the most extreme transformation account in the corpus, making the human body itself a vehicle of divine fire.

Abraham's use of the Urim and Thummim introduces a distinctive instrumental element absent from the ecstatic visions of the Enochic tradition. Abraham does not ascend bodily but

sees 'the stars, that they were very great' through a priestly revelatory device. This grounds the astronomical revelation in temple/priesthood tradition rather than apocalyptic rapture, connecting Domain 4 (Ascent) to Domain 6 (Priesthood).

The Book of Giants contributes Mahaway's remarkable horizontal flight across desolate lands to reach Enoch. While not a vertical ascent, Mahaway's journey — flying 'like one of the eagles' — shares the essential structure: extraordinary journey to reach a figure in divine proximity, for the purpose of receiving an oracle. The fact that the giants cannot access Enoch directly but must send an emissary underscores Enoch's elevated, quasi-heavenly status even while still in a terrestrial location.

Computationally, Topic 1 (spanning 5 of 6 books) captured the shared prophetic/visionary framework centered on Enoch, Moses, and divine encounter. The semantic similarity between the visionary commissioning passages confirms the structural parallels detected by close reading. This domain receives the highest strength rating because the ascent-theophany-transformation-commission sequence appears in every text in the corpus, making it the single most universal structural pattern across these six ancient and Restoration texts.

7.2 Shared Themes

7.2.1 Ascent to the divine presence

Moses is 'caught up into an exceedingly high mountain' (Moses 1:1) where he sees God face to face. Enoch in 1 Enoch 14 enters through doors of crystal and fire to the divine throne room. In 2 Enoch 3-21, Enoch traverses ten heavens sequentially, each revealing new cosmic realities. 3 Enoch 1 describes R. Ishmael ascending 'on high' to behold the Merkabah. Abraham sees the celestial hierarchy through the Urim and Thummim. Even in BoG, Mahaway undertakes a quasi-ascent flight across desolate lands to reach the translated Enoch. The ascent pattern — human elevated to divine space — is universal.

mos 1en 2en 3en boa bog

7.2.2 Theophanic transfiguration

Moses 1:2 states 'the glory of God was upon Moses; therefore Moses could endure his presence.' After the vision departs, Moses falls to earth and cannot see 'with his natural eyes' for many hours (1:9-10). In 2 Enoch 22, Enoch is stripped of earthly garments, anointed with holy oil, and dressed in 'garments of glory' until he resembles 'one of His glorious ones.' In 3 Enoch 15, Metatron's 'flesh turned to flame, sinews to blazing fire, bones to juniper coals, eyelashes to lightning flashes.' Even 1 Enoch 71 describes Enoch's spirit 'translated' and his body reconstituted. The human must be changed to survive divine proximity.

mos 2en 3en 1en

7.2.3 The fiery divine throne

1 Enoch 14:18-22 provides the most vivid throne theophany: 'a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun… and from underneath the throne came streams of flaming fire.' 2 Enoch's seventh heaven contains the Lord on His throne with the fiery hosts. 3 Enoch's entire Merkabah tradition centers on the fiery throne-chariot. Moses 1:2 describes God's 'glory' which transfigures Moses. Abraham sees God 'face to face' (Abr 3:11). The throne theophany is the gravitational center of the ascent tradition.

1en 2en 3en mos boa

7.2.4 Angelic guide/protector during ascent

In 1 Enoch 17-36, Uriel and other angels conduct Enoch through cosmic realms, explaining each. In 2 Enoch 1:3-8, two 'enormous men' with sun-like faces summon Enoch and guide him through the ten heavens. In 3 Enoch 2, Metatron meets R. Ishmael at the threshold 'to save me from the power of the angels of destruction.' In Moses 7:2-4, 'the Spirit of God' descends and abides upon Enoch. In Abraham, the Lord himself instructs Abraham. The pattern of heavenly escort — angel, spirit, or deity — protecting and instructing the visionary is consistent.

1en 2en 3en mos boa

7.2.5 Satan/adversary encounter during or after theophany

Moses 1:12-22 provides the most dramatic adversarial encounter: immediately after God's departure, Satan appears demanding worship. Moses discerns 'Where is thy glory, that I should worship thee?' and repeatedly commands Satan's departure until Satan 'cried with a loud voice… and departed.' 2 Enoch 29:4-5 places Satanael's fall within the heavenly narrative. 3 Enoch's account of Azza, Azzael, and Uzza protesting Metatron's exaltation parallels the adversarial challenge to divine appointments. 1 Enoch 6-16 frames the Watchers' transgression as rebellion against heavenly order.

mos 2en 3en 1en

7.3 Shared Narrative Structure

1. Prophet/visionary summoned or elevated from earthly to heavenly realm
2. Angelic guide or divine presence accompanies and protects the visionary
3. Progressive revelation: visionary sees increasingly sacred/cosmic realities
4. Throne theophany: the visionary beholds God's glory, throne, or fire
5. Transformation: visionary's body/nature changed to survive the experience
6. Adversarial challenge: hostile being(s) confront the visionary or the appointment
7. Commission: visionary receives mandate to teach, write, or prophesy

7.4 Key Differences

7.4.1 Moses's Satan encounter is unique in form

Moses 1:12-22′s dramatic dialogue between Moses and Satan — with Moses exercising personal authority to dismiss Satan ('Depart from me, Satan') — has no precise parallel in the Enochic ascent narratives. The Enochic texts describe angelic rebellion and divine expulsion (2 Enoch 29, 3 Enoch's protesting angels) but not a direct confrontation between a mortal prophet and the adversary during theophany. This sequence is one of the most distinctive features of the Moses text.

7.4.2 Number of heavens traversed

2 Enoch describes passage through 7 or 10 heavens (manuscripts vary). 3 Enoch operates within the seventh heaven (Araboth) where the Merkabah resides. 1 Enoch 14 describes a single ascent to the divine throne without enumerated heavens. Moses and Abraham do not specify numbered heavens but describe being 'caught up' to God's presence. The multi-heaven cosmology is distinctively Enochic.

7.4.3 Urim and Thummim as revelatory medium

Abraham 3:1-4 uniquely describes seeing the celestial hierarchy through the Urim and Thummim, a physical revelatory instrument. The Enochic texts describe direct visionary experience without instrumental mediation. Moses is 'caught up' bodily. This use of a priestly instrument connects Abraham's ascent to temple/priestly tradition rather than ecstatic vision.

7.4.4 Mahaway's horizontal flight vs. vertical ascent

BoG's Mahaway does not ascend to heaven but flies horizontally 'above the desolate lands' to reach Enoch in his remote location. This is an inversion of the ascent pattern: instead of the visionary going up to God, the supplicant goes out to the translated seer. It nevertheless shares the pattern of extraordinary journey to access divine knowledge.

7.5 Scholarly Context

The heavenly ascent motif is one of the most studied patterns in Second Temple Jewish literature. Martha Himmelfarb's Ascent to Heaven in Jewish and Christian Apocalypses (1993) identifies key structural elements shared across apocalyptic ascent narratives: the ascent itself, the angelic guide, the throne vision, and the commissioning. Christopher Morray-Jones's 'Transformational Mysticism in the Apocalyptic-Merkabah Tradition' (Journal of Jewish Studies 1992) traces the transformation motif from 1 Enoch through 2 Enoch to the Hekhalot literature. For LDS scholarship, Stephen Ricks and others have compared Moses 1′s theophany with ancient Near Eastern ascent texts, noting the pattern of divine endowment, trial by adversary, and recommissioning. David Larsen's Angels and Revelation in Early Christianity (2022) examines the angelic guide motif across Jewish and Christian apocalyptic texts. The Moses 1 Satan encounter has been compared to the 'temptation' narratives in the Assumption of Moses

and the Testament of Job, where the adversary challenges the prophet's authority. Blake Ostler has argued that Moses 1′s 'glory' theology represents a sophisticated understanding of divine kavod comparable to merkabah mysticism. The computational analysis found strong topical overlap between Moses 7 (Enoch's visions) and 1 Enoch's prophetic/visionary material (shared Topic 1 cluster), and the semantic similarity between Moses 7:67 and 1 Enoch 1:2 (score 0.824) confirms the shared visionary framework.

7.6 Shared Vocabulary

glory, face/presence, throne, fire/flame, light/shining, heaven/heavens, caught up/ascend, mountain, saw/beheld/vision, spirit, garments/clothing, angel/archangel, transfigured/transformed, fear/trembling, fell on face, raised up, endure, holy.

7.7 Passages Compared

boa:3:11-12 — Abraham sees stars and celestial bodies through the Urim and Thummim: 'I, Abraham, had the Urim and Thummim… I saw the stars, that they were very great'

mos:1:1-11 — Moses caught up to an exceedingly high mountain, sees God face to face: 'the glory of God was upon Moses; therefore Moses could endure his presence'; Moses transfigured

mos:1:12-22 — Satan's confrontation: 'Moses, son of man, worship me'; Moses empowered to resist: 'I can judge between thee and God'; Satan departs in rage

mos:1:24-29 — Second theophany: Moses again filled with glory, sees the world and all its inhabitants: 'he beheld every particle of it'

mos:7:2-4 — Enoch's vision: 'the Spirit of God descended out of heaven, and abode upon him… he saw the Lord… stood before his face'

mos:7:61-67 — Enoch sees all things: 'the Lord showed Enoch all things, even unto the end of the world'; Zion received up

1en:14:8-25 — Enoch's throne vision: house of crystal with fire, a second house of greater fire; 'a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun… the Great Glory sat thereon'

1en:17:1-19:3 — First cosmic journey: Enoch taken to places of fire and light, the mountain of God, the prison of disobedient stars, Sheol

1en:71:1-17 — Final Parable: Enoch's spirit translated into heaven of heavens; sees the Head of Days with hair white as wool; falls on face, is raised by Michael

2en:1:3-10 — Two enormous men appear to Enoch: 'their faces shone like the sun, their eyes were like burning lamps, fire coming forth from their lips'

2en:3:1-21:6 — Ascent through ten heavens: first heaven (elders, rulers of stars), second (prisoners awaiting judgment), third (paradise and place of punishment), fourth (sun/moon courses), fifth (Grigori), sixth (regulating angels), seventh (throne of God)

2en:22:1-10 — Enoch transformed before God's face: 'the Lord said to Michael: Go and take Enoch from out his earthly garments… anoint him… put him into the garments of My glory'; Enoch becomes like one of God's glorious ones

3en:1:1-12 — R. Ishmael ascends to behold the Merkabah: 'I ascended on high… to behold the vision of the Merkaba'

3en:2:1-5 — Metatron meets R. Ishmael at threshold: 'the Prince of the Divine Presence… came to meet me to save me from the power of the angels of destruction'

3en:15:1-2 — Metatron reveals: 'When the Holy One, blessed be He, took me to serve the Throne of Glory… my flesh turned to flame… my body to blazing fire'

bog:4Q530:col_ii — Mahaway's flight: 'then he flew… like one of the eagles, above the desolate lands, and he crossed over the Solitary Place' — to reach Enoch for an oracle

8 Idolatry & Abraham's Early Life

Parallel Strength: 3 / 5

8.1 Analysis

The idolatry and Abraham's early life domain reveals a thematic convergence that operates at the level of worldview rather than direct textual parallel. All four contributing texts (Abraham, Moses, 1 Enoch, 2 Enoch) share the fundamental conviction that idol worship is not merely mistaken but actively destructive — connected to violence, corruption, and divine judgment. However, each text addresses idolatry through a different narrative lens, and the convergences are more thematic than structural.

Abraham 1 provides by far the most personal and narratively vivid anti-idolatry account in the corpus. Abraham names specific gods worshipped in his cultural milieu — Elkenah, Libnah, Mahmackrah, Korash, and the god of Pharaoh — and describes the idolatrous priesthood's practice of human sacrifice, including the sacrifice of 'three virgins at one time' and the attempt to sacrifice Abraham himself. The narrative turns on Abraham's prayer and the angel's intervention, which results in the destruction of the altar and the death of the priest. This is a conversion-and-deliverance narrative in which the protagonist moves from an idolatrous cultural context toward the true priesthood 'belonging to the fathers.'

1 Enoch contributes a distinctive etiological dimension: idolatry originates in the Watchers' forbidden transmissions to humanity. Azazel's teaching of metalworking (8:1-3) — swords, knives, shields, breastplates, bracelets, ornaments, and antimony — provides the material technology from which idolatrous images are fashioned. More directly, 19:1 states that the Watchers' spirits 'assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods.' This traces idolatry not to human error but to angelic transgression — a cosmological explanation for false worship. The woe oracles of chapter 99 ('woe to you who worship stones, and to you who make graven images of gold and silver') echo prophetic anti-idol rhetoric familiar from Isaiah and Jeremiah.

2 Enoch provides both punishment and instruction: the third heaven's place of torment is prepared for those who 'make idol images and worship hostile stars' (10:4-6), while chapter 66 instructs Enoch's descendants to 'not worship empty gods who did not make the heavens and the earth.' The phrase 'hostile stars' is particularly striking, suggesting a form of astral idolatry — worship of celestial bodies in defiance of the God who created and governs them. This connects the anti-idolatry theme to the cosmological framework of Domain 1.

Moses contributes through the 'secret combinations' tradition (5:49-55) and the broader antediluvian corruption narrative. While not idolatry in the strict sense of image-worship, the 'secret' knowledge passed through Cain's line represents the same pattern seen in 1 Enoch 8: forbidden knowledge transmitted outside divine authorization, leading to violence and moral corruption. Satan's command 'Believe it not' (5:13) is presented as the root of all false worship — the rejection of divine truth that enables substitution of false objects of devotion.

The most significant scholarly connection for this domain lies outside the six-text corpus: the Apocalypse of Abraham, chapters 1-8, presents Abraham discovering the futility of idols in his father Terah's workshop — a tradition also preserved in Genesis Rabbah 38:13 (the midrash of Abraham and the fiery furnace of Ur Kasdim). While the Apocalypse of Abraham was not available to Joseph Smith, the convergence between Abraham 1′s narrative and this ancient tradition has been extensively documented by scholars including John Tvedtnes and Kevin Barney.

This domain receives a moderate strength rating because, while the anti-idolatry theme is genuinely shared, the connections operate at the level of theological worldview rather than specific textual or structural parallels. Abraham 1′s detailed personal narrative has no close counterpart in the Enochic texts, and the Book of Giants and 3 Enoch contribute minimally. The strongest specific parallel — forbidden knowledge leading to idolatrous corruption — connects 1 Enoch 8 to Abraham 1′s institutional false priesthood and Moses 5′s secret combinations.

8.2 Shared Themes

8.2.1 Condemnation of idol worship

Abraham 1:5-12 provides the most vivid narrative of idolatrous worship, describing named false gods (Elkenah, Libnah, Mahmackrah, Korash) and human sacrifice on their altars. 1 Enoch 99:7-9 pronounces woe on those who 'worship stones' and 'make graven images of gold and silver.' 2 Enoch 10:4-6 assigns a place of punishment for those who 'make idol images and worship hostile stars.' 2 Enoch 66 instructs: 'do not worship empty gods who did not make the heavens and the earth.' Moses 5:13 presents Satan's command to 'believe it not' as the root of false worship.

boa 1en 2en mos

8.2.2 Deliverance of the righteous from idolatrous violence

Abraham 1:13-19 narrates Abraham's near-sacrifice on an idolatrous altar and deliverance by the 'angel of his presence.' 1 Enoch presents Enoch's role in condemning the Watchers' corruption (which leads to idolatry per 19:1). 2 Enoch shows Enoch's translation as escape from a corrupt world. Moses 6-7 presents Enoch's preaching against an idolatrous generation. The pattern of the righteous one surrounded by idolaters and divinely delivered is consistent.

boa 1en 2en mos

8.2.3 Forbidden arts and corrupted knowledge

1 Enoch 8:1-3 describes Azazel teaching humanity metalworking for weapons, cosmetics, and ornamental arts — knowledge that corrupts. Abraham 1′s idolatrous priests possess organized cultic knowledge with named gods, specific altar rituals, and institutional priesthood — representing corrupted sacral knowledge. Moses 5:49-55 describes 'secret combinations' — forbidden

knowledge passed through Cain's line. 2 Enoch 10′s condemnation of those who 'worship hostile stars' implies corrupted astronomical knowledge.

1en boa mos 2en

8.2.4 True priesthood vs. false priesthood

Abraham 1:2-4 explicitly contrasts the 'right belonging to the fathers' (true priesthood through the patriarchs) with 'the priest of Elkenah' (false priesthood of idolatrous sacrifice). Abraham seeks legitimate priestly authority while surrounded by illegitimate priests who sacrifice humans. This contrast between authorized and unauthorized sacred practice finds parallel in the Enochic contrast between the fallen Watchers (who transmit unauthorized knowledge) and the authorized angels (Michael, Uriel, Gabriel, Raphael) who serve God's purposes.

boa 1en

8.3 Shared Narrative Structure

1. Righteous individual living in an idolatrous/corrupted society
2. Specific condemnation of false worship (named gods, specific practices)
3. Connection between idolatry and violence/moral corruption
4. Divine deliverance or commissioning of the righteous one
5. Instruction to future generations to avoid idol worship

8.4 Key Differences

8.4.1 Abraham's idolatry narrative is uniquely detailed and personal

Abraham 1′s account of specific named gods (Elkenah, Libnah, Mahmackrah, Korash), the attempt to sacrifice Abraham on their altar, and the angel's deliverance has no parallel in any Enochic text. The Enochic tradition condemns idolatry generically (stones, gold/silver images, hostile stars) but does not narrate a specific protagonist's escape from idolatrous sacrifice.

8.4.2 1 Enoch traces idolatry to Watcher-transmitted knowledge

1 Enoch 8 and 19 uniquely attribute the origin of idolatry to the Watchers' forbidden teachings — Azazel's metalworking leads to ornamental and military arts, and the Watchers' spirits lead humanity 'into sacrificing to demons as gods' (19:1). Abraham 1 presents idolatry as an established cultural system without explaining its ultimate origin.

8.4.3 Egyptian vs. Mesopotamian cultural context

Abraham 1 places idolatry in an Egyptian-influenced context (Potiphar's Hill, 'after the manner of the Egyptians,' the god of Pharaoh). The Enochic texts situate corruption in a pre-flood Mesopotamian-adjacent context. These represent different cultural-geographic settings for the anti-idolatry polemic.

8.4.4 Book of Giants and 3 Enoch contribute minimally

BoG does not directly address idolatry; its concern is the giants' violence and corruption of nature. 3 Enoch focuses on heavenly hierarchy and Merkabah mysticism rather than earthly idol worship. This domain is primarily supported by Abraham, 1 Enoch, 2 Enoch, and Moses.

8.5 Scholarly Context

The Apocalypse of Abraham (a text outside our corpus but critically relevant) provides the closest ancient parallel to Abraham 1′s idolatry narrative. In chapters 1-8, Abraham discovers the futility of idol worship through reasoning — Terah's workshop produces gods of stone, wood, gold, and silver that cannot save themselves from fire or water. This 'iconoclastic Abraham' tradition appears in rabbinic midrash (Genesis Rabbah 38:13, the fiery furnace of Ur Kasdim) and was clearly widespread in Second Temple and later Jewish literature. John Tvedtnes and Brian Hauglid have compared the Book of Abraham's idol-sacrifice narrative with the Apocalypse of Abraham and other Abrahamic pseudepigrapha. Hugh Nibley noted parallels between the named gods in Abraham 1 and Egyptian and Canaanite deity lists. The connection between Azazel's forbidden metalworking arts in 1 Enoch 8 and the development of idolatrous images has been studied by Archie Wright (The Origin of Evil Spirits, 2005) and Annette Yoshiko Reed (Fallen Angels and the History of Judaism and Christianity, 2005). The Moses text's 'secret combinations' have been compared to the Watcher tradition's forbidden knowledge by several LDS scholars, including Hugh Nibley (Enoch the Prophet, 1986) and Jeffrey Bradshaw. The computational analysis found minimal direct semantic overlap between Abraham 1′s idolatry content and the Enochic texts' anti-idol passages, as expected given the different narrative modes (personal narrative vs. prophetic condemnation), but KeyBERT identified 'priesthood' as the dominant Abraham keyphrase, confirming the centrality of the true-vs-false priesthood contrast.

8.6 Shared Vocabulary

idol/image, worship, sacrifice, god/gods, abomination, gold/silver, altar, priest, false, deceive/led astray, stone, graven, stars, hands of men, destruction.

8.7 Passages Compared

boa:1:1-4 — Abraham seeks the blessings of the fathers and the right of priesthood: 'I sought for the blessings of the fathers… having been myself a follower of righteousness, desiring also to be one who possessed great knowledge'

boa:1:5-12 — Human sacrifice at Potiphar's Hill: 'the priest of Elkenah… offered upon the altar… three virgins at one time'; priest attempts to sacrifice Abraham

boa:1:13-19 — Abraham's deliverance: 'I lifted up my voice unto the Lord my God, and the Lord hearkened and heard… the angel of his presence stood by me, and immediately unloosed my bands'

boa:1:20-27 — Idolatrous context: ‘the god of Pharaoh, king of Egypt… the god of Elkenah… Libnah… Mahmackrah… Korash’; Terah’s participation in idolatry

boa:2:1-5 — Famine in Chaldea: ‘the famine abated not… I, Abraham, concluded to go down into Egypt’; divine promise of protection

mos:5:13 — Satan commands: ‘Believe it not’ — rejection of divine truth leading to spiritual idolatry

mos:5:49-55 — Lamech’s secret combinations: ‘Irad… began to reveal the secret unto the sons of Adam; wherefore Lamech, being angry, slew him’

mos:6:15 — Antediluvian corruption: ‘and they hearkened not unto the Lord; and Satan rejoiced’

1en:8:1-3 — Azazel’s forbidden teachings: ‘Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them; and bracelets, and ornaments, and the use of antimony’

1en:19:1 — Angels who mingle with women stand: ‘their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods’

1en:99:7-9 — Woe oracles against idolaters: ‘woe to you who worship stones, and to you who make graven images of gold and silver… ye shall have no peace’

2en:10:4-6 — Third heaven: place of punishment prepared for ‘those who dishonour God, who on earth practise sin… who make idol images and worship hostile stars’

2en:66:1-6 — Enoch’s instruction before departure: ‘walk before the Lord’s face… do not worship empty gods who did not make the heavens and the earth or any other created thing’

9 Angels, Priesthood & Hierarchy

Parallel Strength: 4 / 5

9.1 Analysis

The angelology, priesthood, and hierarchy traditions across these six texts reveal a shared conviction that cosmic order depends on authorized agents — whether called angels, priests, princes, or patriarchs — operating within a divinely established chain of authority. This is not merely an organizational principle but a theological one: legitimate authority derives from God, is transmitted through specific acts (ordination, investiture, covenant, appointment), and its violation constitutes the fundamental cosmic transgression.

Abraham 1:2-4 provides the most explicit priestly lineage claim in the corpus. Abraham seeks 'the blessings of the fathers' and traces the priesthood 'from the fathers, from the beginning of time… even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me.' This genealogical priesthood — a chain of human authority from Adam — is a distinctive feature of the Restoration texts. Moses 6:7 universalizes it: 'this same Priesthood, which was in the beginning, shall be in the end of the world also.'

1 Enoch offers the most systematic angelic hierarchy outside 3 Enoch. Chapter 20 assigns six or seven named angels to specific cosmic jurisdictions: Uriel over luminaries and Tartarus, Raphael over human spirits, Michael over Israel and chaos, Gabriel over Paradise and the Cherubim. Chapter 40 refines this to four 'presences' with functional specializations. This is a cosmic bureaucracy — ordered, named, jurisdictional — that parallels earthly priesthood organization in Abraham.

2 Enoch bridges angelic hierarchy and priestly investiture. Chapter 22′s transformation scene — Michael strips Enoch of earthly garments, anoints him with 'delightful oil,' and clothes him in 'the garments of My glory' — is recognizable as a priestly ordination ritual. More dramatically, chapters 69-72 present Melchizedek's miraculous birth: emerging from his dead mother Sopanima with 'the badge of the priesthood on his chest,' he is taken to paradise and appointed 'head of the priests of the future.' This Melchizedek tradition, with its emphasis on priestly succession surviving the Flood, resonates with Abraham 1′s concern for transmitting priesthood through generations of corruption.

3 Enoch pushes the priesthood-angelology fusion to its extreme. Metatron — the human Enoch transformed — receives 72 wings, 365,000 eyes, a throne, and the title 'Lesser YHWH.' He is called 'Prince of the Divine Presence' and 'Prince of Torah.' This represents the ultimate convergence of the human priestly and angelic administrative traditions: a mortal patriarch becomes the supreme heavenly priest, validating the principle that earthly and heavenly authority are fundamentally connected.

The Book of Giants contributes a unique external perspective. When the giants need an oracle, they send Mahaway to Enoch — approaching the priestly-scribal figure from outside. Enoch receives their petition, consults heaven, and delivers written tablets of judgment. This is the

priest as mediator seen from the petitioner's side: the giants do not understand Enoch's source of authority, only that he possesses it and can access divine knowledge. The BoG also preserves the Watcher angel names (Shemihazah, Baraqel, and associates in 4Q203), reinforcing the anti-priesthood dimension of the fallen angel tradition.

The fallen angel motif functions throughout the corpus as the negative image of authorized priesthood. The Watchers in 1 Enoch 6 swear an oath to descend — a perverse covenant mimicking legitimate sacral bonds. They transmit forbidden knowledge (1 Enoch 8) in violation of their cosmic jurisdiction. Abraham 1′s 'priest of Elkenah' who sacrifices humans on idolatrous altars represents the same principle: authority claimed without divine sanction, resulting in corruption rather than blessing. The structural parallel between fallen angels and false priests was recognized by Annette Yoshiko Reed and has been developed by several LDS scholars as evidence for the Enochic tradition's influence on the anti-priestcraft theme in Restoration scripture.

This domain receives a strong rating because the hierarchical authority principle pervades all six texts and because the specific Enoch-as-priest convergence — investiture in 2 Enoch, prince in 3 Enoch, oracle-giver in BoG, covenant administrator in Moses, priestly lineage in Abraham — represents one of the clearest cross-corpus character portraits in the analysis.

9.2 Shared Themes

9.2.1 Hierarchical angelic order with named functions

1 Enoch 20 provides the most systematic angelology: six or seven named angels with specific jurisdictions — Uriel over luminaries, Raphael over spirits, Michael over Israel, Gabriel over Paradise and Cherubim. 1 Enoch 40 presents four 'presences' with defined roles. 3 Enoch develops an elaborate bureaucracy with Metatron as Prince of the Divine Presence, other princes over Torah, wisdom, and understanding. 2 Enoch 16 describes seven bands of angels regulating cosmic functions. Abraham 3′s 'noble and great ones' with governing roles and Moses 6′s priesthood order reflect the same principle of ranked, authorized cosmic administration.

1en 3en 2en boa mos

9.2.2 Priesthood as cosmic authority transmitted from heaven

Abraham 1:2-4 traces priesthood from Adam through the patriarchs. Moses 6:7 states 'this same Priesthood, which was in the beginning, shall be in the end of the world.' 2 Enoch 69-72′s Melchizedek narrative presents priesthood as divinely instituted — Melchizedek born with 'the badge of the priesthood on his chest' and appointed 'head of the priests of the future.' 3 Enoch 4 presents Metatron's appointment as heavenly prince/priest. 2 Enoch 22′s investiture of Enoch with holy garments and anointing oil functions as priestly ordination. In each tradition, legitimate authority descends from heaven.

boa mos 2en 3en

9.2.3 Angelic intercession and mediation

1 Enoch 9 presents the four archangels interceding before God on behalf of suffering humanity: 'the voices of those who have been slain ascend to the gates of heaven.' Abraham 1:18 describes the 'angel of his presence' delivering Abraham. Moses 7:12-17 shows Enoch exercising intercessory power ('the people of God' dwelling in righteousness). In BoG, Mahaway undertakes a mission of intercession — carrying the giants' petition to Enoch who mediates with heaven. 3 Enoch's Metatron serves as mediator between the divine presence and lower beings. The mediatorial function bridges angelic and priestly roles.

1en boa mos bog 3en

9.2.4 Enoch as priestly-scribal figure

In BoG 4Q530, Enoch functions as oracle-giver and scribe, receiving Mahaway's petition and delivering written tablets of divine judgment. In 2 Enoch 22-23, Enoch is invested with priestly garments and commissioned to write 'all the things that I have told thee.' In 1 Enoch 12:3-4, Enoch is 'scribe of righteousness.' In 3 Enoch 4, the human Enoch is elevated to priestly prince of the Presence. Moses 6:5-7 describes Enoch's people keeping a 'book of remembrance' — the scribal-priestly function. The convergence of scribe and priest in Enoch's person is a cross-corpus constant.

bog 2en 1en 3en mos

9.2.5 Fallen angels as anti-priesthood

1 Enoch 6-8 names the Watcher leaders (Shemihazah, Azazel, Baraqel, and others) who swear an oath and descend to corrupt humanity — an inversion of legitimate priestly covenant. BoG 4Q203 repeats the named Watcher list. 2 Enoch 13′s Grigori on the fifth heaven are fallen Watchers who rejected their heavenly station. 3 Enoch's protesting angels (Azza, Azzael, Uzza) challenge Metatron's legitimate authority. Abraham 1′s 'priest of Elkenah' represents false/corrupt priesthood. The fallen angel tradition functions as the mirror image of authorized priesthood — authority claimed without divine sanction.

1en bog 2en 3en boa

9.3 Shared Narrative Structure

1. God establishes a hierarchical system of authorized agents (angels, priests, princes)
2. Named individuals are appointed to specific governing/sacral functions
3. Legitimate authority is transmitted through ordination, investiture, or covenant
4. Unauthorized agents (fallen angels, false priests) claim authority outside divine sanction
5. Mediatorial figures (Enoch, archangels, Metatron) bridge the divine-human gap
6. The priesthood/angelic order persists through cosmic history from creation to judgment

9.4 Key Differences

9.4.1 LDS priesthood lineage vs. angelic hierarchy

Abraham 1 and Moses 6 trace a human priesthood lineage from Adam through the patriarchs — a terrestrial institution transmitted father to son. The Enochic texts describe a heavenly angelic hierarchy that administers cosmic functions. While LDS theology connects these (earthly priesthood reflects heavenly order), the Enochic texts do not articulate an earthly priestly succession comparable to Abraham 1′s genealogical chain.

9.4.2 Melchizedek's role differs across traditions

2 Enoch 69-72 presents the most extraordinary Melchizedek narrative: born miraculously from a dead mother (Sopanima), bearing the priestly badge on his chest, taken to paradise to be 'head of the priests of the future.' This specific miraculous-birth Melchizedek tradition has no parallel in Abraham or Moses. The name Melchizedek does not appear in 1 Enoch, 3 Enoch, or BoG. Abraham 1:2-3 references the priesthood order without naming Melchizedek explicitly.

9.4.3 3 Enoch's Metatron as angelic high priest

3 Enoch's elevation of the human Enoch to Metatron — 'Prince of the Divine Presence,' 'Lesser YHWH,' throne-seated ruler with 72 wings and 365,000 eyes — represents the most extreme priestly transformation in the corpus. This goes far beyond the other texts' presentations: Abraham and Moses describe human priesthood, 1 Enoch describes angelic functions, but 3 Enoch presents a human who becomes the supreme angelic priest.

9.4.4 Book of Giants' Enoch as external oracle-giver

BoG uniquely presents Enoch from the outside — through the eyes of those seeking his priestly-scribal function. The giants do not understand Enoch's authority; they only know he delivers divine oracles. This external perspective on Enoch's sacral role complements the insider perspectives of 1 Enoch, 2 Enoch, and Moses.

9.5 Scholarly Context

The relationship between angelic hierarchy and priestly order in Second Temple Judaism has been extensively studied. Crispin Fletcher-Louis (All the Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls, 2002) argues that the Qumran community understood their priesthood as participating in angelic worship. The 'Songs of the Sabbath Sacrifice' (4Q400-407) describe angelic priests serving in the heavenly temple — a tradition directly relevant to 3 Enoch's Metatron and 2 Enoch's priestly Enoch. For LDS scholarship, the connection between Abraham 1′s priesthood lineage and Enochic priestly traditions has been explored by David Larsen (Angels and Revelation in Early Christianity) and William Hamblin. The Melchizedek figure in 2 Enoch 69-72 is one of the most discussed texts in the Slavonic Enoch, with Christfried Bottrich and Andrei Orlov providing detailed analyses of its relationship to Hebrews 7 and 11QMelchizedek from Qumran. Hugh Nibley argued in Enoch the Prophet that the

Enochic priestly-scribal tradition preserved in BoG (Enoch as oracle-giver) directly parallels the Moses 6-7 presentation of Enoch as covenant administrator. The computational analysis found 'priesthood' as the dominant KeyBERT phrase for the Book of Abraham (score 0.611) and 'great archangels incorporeal' for 2 Enoch (0.493), confirming the respective emphases on human priesthood lineage and angelic administration. The shared Topic 4 cluster (spanning 5 books including BoA) captured the hierarchical authority theme.

9.6 Shared Vocabulary

angel/archangel, priest/priesthood, prince/ruler, throne, glory/glorious, Michael, Gabriel, Raphael, Uriel, holy, anoint/anointed, garments, order/ordinance, covenant, authority, minister/ministering, presence, scribe, intercession, blessing, firstborn.

9.7 Passages Compared

boa:1:2-4 — Abraham seeks 'the right belonging to the fathers… the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me'; patriarchal priesthood lineage

boa:1:18 — Angel of the Lord's presence delivers Abraham: 'the angel of his presence stood by me, and immediately unloosed my bands'

boa:2:6-11 — The Lord appears and promises Abraham seed and land; priestly blessing transmitted through covenant

mos:6:7 — Priesthood lineage: 'all the days of Enoch he walked with God; and he was before the face of God… Now this same Priesthood, which was in the beginning, shall be in the end of the world also'

mos:6:64-68 — Baptism and Holy Ghost confirmation: 'born of water and of the Spirit… receive the Holy Ghost, having all things bearing record of me'

mos:7:12-17 — Enoch exercises priestly/prophetic power: 'so great was the faith of Enoch that he led the people of God… the earth trembled… rivers of water turned out of their course'

1en:9:1-11 — Four archangels (Michael, Uriel, Raphael, Gabriel) present before God: 'the voices of those who have been slain ascend to the gates of heaven'; they intercede on humanity's behalf

1en:20:1-8 — Named angel functions: 'Uriel, over the world and over Tartarus; Raphael, over the spirits of men; Raguel, takes vengeance on the world; Michael, over the best part of mankind, over chaos; Saraqael, over the spirits who sin; Gabriel, over Paradise, the serpents, and the Cherubim'

1en:40:1-10 — Four presences: Michael (merciful and long-suffering), Raphael (over diseases and wounds), Gabriel (over all powers), Phanuel (over repentance and hope)

2en:22:6-10 — Michael invests Enoch with garments of glory and anoints him: priestly investiture before the face of the Lord

2en:69:1-5 — Melchizedek born miraculously from Nir's wife Sopanima; 'the badge of the priesthood was on his chest, and it was glorious in appearance'

2en:71:1-37 — God speaks: 'let Melchizedek be the head of the priests… Let him be the head of the priests of the future'; Melchizedek taken to paradise

3en:4:1-10 — Metatron narrates: 'I was first a human… the Holy One, blessed be He, appointed me in the height as a prince and a ruler among the ministering angels'

3en:10:1-6 — Metatron receives 72 wings, 365,000 eyes, and a throne; 'every kind of brilliancy and every kind of splendour and every kind of beauty He fashioned for me'

3en:48C:ALT1:5-7 — God designates Metatron: 'He committed to him Wisdom and Intelligence… He called him the Lesser YHWH, the Prince of the Divine Presence'

bog:4Q203:frag7-8 — Named Watchers: 'Shemihazah and his associates'; list of angel names who swore the oath of descent

bog:4Q530:col_ii — Enoch as scribe/oracle-giver receives petition from Mahaway and delivers divine judgment: priestly-scribal function

10 Transformation & Glorification

Parallel Strength: 5 / 5

10.1 Analysis

The transformation and glorification traditions across these texts present one of the most theologically significant convergences in the corpus — a shared understanding that encounter with the divine necessarily changes the human being, and that this change follows a recognizable pattern from inadequacy through investiture to glorification.

The most explicit transformation account is 2 Enoch 22. God commands Michael: 'Go and take Enoch from out his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory.' The result: Enoch 'looked at myself and I was like one of His glorious ones and there was no difference.' This investiture scene — stripping, anointing, re-clothing, and resulting divine resemblance — constitutes a complete transformation ritual with clear sacral/priestly overtones. The language of 'no difference' between Enoch and the divine beings is theologically audacious: a human achieves functional parity with celestial beings through divine investiture.

3 Enoch pushes this transformation to its most extreme expression. Over several chapters, the human Enoch is enlarged 'to the length and breadth of the world' (ch. 9), given 72 wings and 365,000 eyes (ch. 9), seated on a throne with a crown of 49 refulgent stones (ch. 10), renamed 'Metatron' and given 70 names (ch. 3, 12), and finally experiences complete bodily metamorphosis: 'my flesh turned to flame, my sinews to blazing fire, my bones to juniper coals, my eyelashes to lightning flashes, my eyeballs to fiery torches' (ch. 15). This is not merely transformation but transubstantiation — the human becomes fire, the medium of divine presence itself.

Moses 1 presents the transformation in more restrained but theologically precise terms. 'The glory of God was upon Moses; therefore Moses could endure his presence' (1:2). The glory functions as both protection and enablement: without it, Moses 'fell unto the earth' and could not see 'with his natural eyes' for hours (1:9-10). The temporary nature of this endowment — Moses returns to 'natural strength like unto man' — distinguishes it from the permanent transformations of the Enochic tradition. Yet Moses 7:69′s description of Zion received up represents something even more remarkable: not one man transformed but an entire city 'received up into God's own bosom.' This collective translation is unique in the corpus and represents the Restoration text's most distinctive contribution to the transformation tradition.

1 Enoch contributes both the initial transformation pattern (chapter 14′s theophany where Enoch falls on his face in fear) and the eschatological promise of universal glorification: 'they shall have been clothed with garments of glory… garments of life from the Lord of Spirits; and your garments shall not grow old' (62:15-16). Chapter 108′s 'brought forth in shining light' extends this promise to all the faithful. The translation of chapter 71 — Enoch's spirit entering 'the heaven of heavens' — provides the narrative archetype that 2 Enoch and 3 Enoch elaborate.

The 'garment of glory' motif deserves special attention as a cross-corpus connective thread. The phrase or concept appears in 2 Enoch 22 (garments of glory), 1 Enoch 62 (garments of glory and life), 3 Enoch 10-12 (crown and brilliance), and Moses 1:2 (glory of God upon Moses). This is not a merely metaphorical convergence — the garment language carries specific ritual connotations connected to priestly investiture (Domain 6) and heavenly ascent (Domain 4). The garment of glory is the transformation mechanism: it is what enables the human to survive and function in the divine presence.

The Book of Giants stands as the negative image of this tradition. The giants are not candidates for glorification but for destruction. Their dreams of judgment (4Q530), their awareness that 'the ruler of the heavens' has decreed against them, their desperate sending of Mahaway to seek Enoch's oracle — all represent the anti-transformation narrative. Where the righteous are caught up, the giants are cast down. Where Enoch receives garments of glory, the giants face consuming fire. The transformation tradition implicitly defines its opposite: those who corrupt the created order face dissolution rather than glorification.

This domain receives the highest strength rating because the transformation pattern — inadequacy, divine intervention, investiture, glorification, translation — appears with remarkable consistency across all the Enochic texts and both Restoration texts, representing a fundamental shared understanding of the human-divine relationship.

10.2 Shared Themes

10.2.1 Bodily transformation to endure divine presence

Moses 1:2 establishes the principle: God's glory was 'upon' Moses so he could 'endure his presence.' Without this glory, Moses falls helpless for hours (1:9-11). 2 Enoch 22 narrates the transformation explicitly: earthly garments removed, anointed, dressed in garments of glory until Enoch becomes 'like one of His glorious ones.' 3 Enoch 15 describes the most extreme physical transformation: flesh to flame, bones to coals, eyelashes to lightning. 1 Enoch 71 shows Enoch's spirit 'translated' and his falling on his face before being raised. The consistent principle is that the natural human body cannot survive divine proximity without being changed.

mos 2en 3en 1en

10.2.2 Garments of glory

The 'garment' motif appears across multiple texts. 2 Enoch 22 explicitly describes investiture with 'garments of My glory.' 1 Enoch 62:15-16 promises the righteous 'garments of glory… garments of life from the Lord of Spirits.' 1 Enoch 108:12 describes the faithful brought forth 'in shining light.' Moses 1:2′s 'glory of God was upon Moses' implies a covering or investiture. 3 Enoch 12′s kingly crown and 3 Enoch 10′s fashioned brilliance extend the investiture metaphor. The garment of glory functions as the vehicle of transformation.

2en 1en mos 3en

10.2.3 Translation/being 'caught up'

Moses 7:69 states 'Zion was not, for God received it up into his own bosom' — an entire community translated. Moses 8:24 adds: 'they were caught up by the powers of heaven into Zion.' 1 Enoch 71 describes Enoch's spirit 'translated into the heaven of heavens.' 2 Enoch 56-67 narrates Enoch's departure with atmospheric signs (darkness fell on the earth). 3 Enoch 4 recounts Enoch taken from humanity and appointed in heaven. The translation motif — removal from earth without death — is shared by all Enochic traditions and by Moses.

mos 1en 2en 3en

10.2.4 Progressive glorification from human to divine

The transformation narratives present glorification as progressive rather than instantaneous. Moses moves from seeing God (1:2) to losing strength (1:9) to greater revelation (1:25). 2 Enoch's Enoch is stripped, anointed, clothed, and then gradually becomes 'like' the glorious ones. 3 Enoch's transformation unfolds over multiple chapters: enlargement (ch. 9), wings and eyes (ch. 9), throne and crown (ch. 10), a new name (ch. 12), bodily fire (ch. 15). Even 1 Enoch's Parables present progressive revelation leading to final translation (ch. 71). Glorification is a process, not an event.

mos 2en 3en 1en

10.3 Shared Narrative Structure

1. Human encounters the divine (theophany initiates the transformation process)
2. Human body proves inadequate: falling, fear, weakness
3. Divine intervention: investiture, anointing, glory bestowed
4. Human becomes 'like' divine beings: resembling angels or glorified ones
5. Translated/caught up: removed from earthly sphere permanently or temporarily
6. Commission: glorified being now serves divine purposes in new capacity

10.4 Key Differences

10.4.1 Collective vs. individual transformation

Moses 7:62-69 presents the most distinctive transformation in the corpus: the entire city of Zion is 'received up into God's own bosom.' This collective translation of a righteous community has no parallel in the Enochic texts, where transformation is always individual (Enoch alone is translated). Moses 8:24's 'caught up by the powers of heaven into Zion' extends this to additional pre-flood righteous, making translation a community experience rather than solely an individual one.

10.4.2 Degree of physical transformation

3 Enoch 9-15 describes the most extreme transformation: body enlarged to cosmic dimensions, 72 wings, 365,000 eyes, flesh to flame, bones to coals. 2 Enoch 22′s transformation is more

restrained: garment change and anointing producing resemblance to divine beings. Moses 1:2′s 'glory upon' Moses is the most subtle — a temporary endowment rather than permanent bodily change. 1 Enoch 71 describes spiritual translation without specifying bodily changes. These represent a spectrum from subtle empowerment to radical ontological change.

10.4.3 Book of Giants contributes minimally

BoG does not contain a transformation narrative. The giants are corporeal beings who face judgment rather than glorification. Their dreams and fears represent the negative image of the transformation tradition: instead of being elevated and glorified, they face destruction. However, Mahaway's supernatural flight (flying 'like one of the eagles') hints at extraordinary capacities that echo the transformation motif in diminished form.

10.4.4 Permanence of transformation

Moses 1′s transfiguration is temporary — Moses returns to natural strength after hours. 2 Enoch's investiture appears permanent within the heavenly narrative. 3 Enoch's transformation is definitively permanent: Enoch becomes Metatron forever. 1 Enoch 71′s translation is final. Moses 7′s Zion translation is permanent but communal. The texts present different theological positions on whether glorification is a temporary endowment for prophetic function or a permanent ontological change.

10.5 Scholarly Context

The transformation/glorification theme has attracted significant scholarly attention at the intersection of Jewish mysticism and early Christianity. Andrei Orlov's The Enoch-Metatron Tradition (2005) traces the development from Enoch's ascent in 1 Enoch through the investiture of 2 Enoch 22 to the radical metamorphosis of 3 Enoch, arguing for a continuous 'body of glory' tradition. Christopher Morray-Jones has identified the 'luminous counterpart' tradition in merkabah mysticism, where the mystic's body is reconstituted in light — a tradition that begins in 2 Enoch and flowers in 3 Enoch. For LDS scholarship, David Paulsen and Hal Boyd have explored Moses 1′s glory-theology in relation to early Christian theosis traditions. The concept of 'translation' (removal without death) has been compared to the Elijah tradition and to early Christian rapture theology. Blake Ostler has argued that the Moses text's transfiguration represents a 'conditional deification' — the human made capable of divine encounter through temporary divine endowment — that aligns with Eastern Orthodox theosis more closely than Western atonement theology. Stephen Robinson and Andrew Skinner have compared the Zion translation tradition in Moses 7 to the 'caught up' language of 2 Corinthians 12 and Revelation 12. The computational analysis found 'garments' and 'glory' as significant shared vocabulary across multiple topic clusters, confirming the centrality of the investiture motif. Topic 4 (spanning 5 books) captured the heavenly vision/transformation cluster.

10.6 Shared Vocabulary

glory/glorious, garments/clothed, light/shining/resplendent, fire/flame/blazing, transformed/changed, caught up/translated/taken up, throne, crown, anoint/ointment, face, heaven/heavens, spirit, righteous/elect, immortal/eternal, endure, fell on face.

10.7 Passages Compared

mos:1:2 — Moses transfigured: 'the glory of God was upon Moses; therefore Moses could endure his presence'

mos:1:9-11 — After God's withdrawal: 'as he was left unto himself, he fell unto the earth… many hours before Moses did again receive his natural strength like unto man'

mos:6:26-27 — Enoch called and clothed with glory: 'he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people'

mos:7:62-69 — Zion translated: 'Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is Fled'

mos:8:24 — Translation of the righteous pre-flood: 'the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion'

1en:14:8-14 — Enoch enters the crystal house of fire: 'fear covered me, and trembling got hold upon me… I fell upon my face'

1en:39:4-7 — Enoch's spirit clothed: dwelling place prepared for the righteous and elect 'under the wings of the Lord of Spirits'

1en:62:15-16 — The righteous transformed: 'they shall have been clothed with garments of glory… garments of life from the Lord of Spirits; and your garments shall not grow old'

1en:71:1-11 — Enoch's translation: 'the spirit of Enoch was translated… into the heaven of heavens'; he falls on his face before the Head of Days and is raised up

1en:108:11-13 — Final chapter promise: 'I will bring forth in shining light those who have loved My holy name… they shall be resplendent in times without number'

2en:22:1-10 — Enoch's investiture transformation: 'the Lord said to Michael: Go and take Enoch from out his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory.' Enoch becomes 'like one of His glorious ones and there was no difference'

2en:56:2 — Enoch departing: 'he was taken from the eyes of the men'; departure narrative paralleling translation

2en:67:1-3 — Enoch taken up: 'darkness came down on earth and there was darkness'; atmospheric signs accompanying translation

3en:4:1-10 — Enoch-Metatron transformation: 'I was first a human being… the Holy One, blessed be He, appointed me in the height as a prince and a ruler among the ministering angels'

3en:9:1-5 — Physical transformation: ‘God enlarged me, to the length and breadth of the world… He made me 72 wings… 365,000 eyes’

3en:10:1-6 — Throne and crown: ‘He fashioned for me a kingly crown in which 49 refulgent stones were placed… and its brilliance shone forth in the four quarters of ‘Araboth Raqia’

3en:15:1-2 — Bodily transformation: ‘my flesh turned to flame, my sinews to blazing fire, my bones to juniper coals, my eyelashes to lightning flashes, my eyeballs to fiery torches’

11 Enoch's Prophetic Ministry & Zion

Parallel Strength: 5 / 5

11.1 Analysis

Enoch's prophetic ministry represents the single most extensively developed shared character portrait across these six texts. Every text in the corpus engages with the Enoch figure, and while each contributes distinctive emphases, the core portrait is remarkably consistent: a righteous man living in a corrupt generation, called by God to prophesy and write, whose words produce fear and trembling, and who is ultimately translated from the earth.

Moses 6-7 provides the fullest narrative arc. Enoch is called ('prophesy unto this people'), protests his inadequacy ('I am slow of speech'), is empowered by divine vision, preaches with devastating effect ('the people trembled, and could not stand in his presence'), performs nature miracles (mountains flee, rivers change course), establishes a righteous community called Zion ('one heart, one mind, no poor among them'), witnesses God's own grief over human wickedness ('the God of heaven wept'), and is ultimately translated with his entire city. This is the most complete Enoch biography in any ancient or modern text.

1 Enoch presents Enoch primarily as 'scribe of righteousness' (12:4) — a visionary prophet who receives divine commission to pronounce judgment on the Watchers. His authority is demonstrated when the Watchers, despite being supernatural beings, are seized with 'fear and trembling' at his words (13:3). The Book of Parables (chapters 37-71) extends Enoch's role to eschatological judge and ultimate representative of human righteousness before God. His final translation in chapter 71 — spirit entering 'the heaven of heavens' — completes the prophetic arc.

2 Enoch develops the instructional dimension of Enoch's ministry. After his heavenly ascent and transformation (chapters 1-22), Enoch returns to earth specifically to instruct his children and community: 'Go down to the earth, and tell thy sons all that I have told thee… give them the handwriting from thy hand' (36:1-2). Chapters 39-66 present Enoch's extended ethical instruction — a miniature wisdom literature — before his final departure. The writing motif is central: Enoch's revelation must be inscribed for future generations.

The Book of Giants offers the most unique perspective: Enoch seen from outside. In BoG, Enoch is not the narrator but the object of desperate pilgrimage. The giant Mahaway flies 'like one of the eagles, above the desolate lands' to reach 'Enoch the scribe' and deliver the giants' petition. Enoch then delivers a written tablet of divine judgment — confirming his scribal-prophetic function from the petitioner's perspective. This external validation of Enoch's authority complements the insider narratives of 1 Enoch, 2 Enoch, and Moses.

The Mahaway/Mahijah correspondence constitutes the most specific textual connection between the Restoration texts and the Dead Sea Scrolls in the entire corpus. Moses 6:40 introduces 'a man whose name was Mahijah' who approaches Enoch asking 'Tell us plainly who thou art, and from whence thou comest?' BoG's Mahaway (etymologically the same name through the

Hebrew/Aramaic root MHW/MHY) similarly approaches Enoch to seek an oracle. The name appears nowhere in the Bible. Moses was produced in 1830; the Book of Giants was unknown to Western scholarship until the Qumran discoveries beginning in 1947. Jeffrey Bradshaw and Matthew Bowen have documented 18 specific thematic parallels between Moses 6-7 and BoG beyond the name correspondence, including the scribal function, the giants' awareness of coming judgment, and the prophetic intercession pattern.

3 Enoch contributes the end-point of the Enoch trajectory: the human prophet who becomes the supreme angelic being, Metatron. Chapter 4′s statement — 'I am Enoch, the son of Jared… the Holy One, blessed be He, took me from the midst of the generation of the Flood' — directly connects Metatron to the antediluvian prophet, making 3 Enoch's elaborate heavenly bureaucracy the culmination of Enoch's prophetic career. Fragment C (ALT 3) adds that God 'made him strong in the generation of the first Adam,' extending Enoch's significance back to creation itself.

The Zion theology of Moses 7 stands as the Restoration text's most distinctive contribution. No Enochic text describes an entire community achieving such righteousness that it is collectively translated. The social description — 'of one heart and one mind, and dwelt in righteousness; and there was no poor among them' — transforms Enoch from individual prophet to community builder. The divine weeping of Moses 7:28-37 adds an unprecedented theological dimension: God participates emotionally in the tragedy of human corruption, sharing Enoch's grief rather than merely judging from above.

This domain receives the highest strength rating because Enoch's prophetic ministry is the narrative thread that most fully connects all six texts, because the Mahaway/Mahijah correspondence provides the most specific cross-tradition evidence, and because the convergence of the prophet-scribe-intercessor pattern across independent traditions constitutes the strongest case for a shared underlying tradition.

11.2 Shared Themes

11.2.1 Enoch as reluctant prophet commissioned by God

Moses 6:31 presents Enoch protesting his call: 'all the people hate me; for I am slow of speech; wherefore am I thy servant?' — echoing the reluctant-prophet pattern of Moses (Exodus 4) and Jeremiah (Jeremiah 1:6). 1 Enoch 1:2 describes Enoch as 'a righteous man, whose eyes were opened by God' — passive voice emphasizing divine initiative. 2 Enoch 1 shows Enoch 'alone' when two enormous men appear to summon him. 3 Enoch 4 narrates God taking Enoch 'from the midst of the generation of the Flood.' In each text, Enoch does not seek his prophetic role but is called, summoned, or taken.

mos 1en 2en 3en

11.2.2 Enoch as scribe and deliverer of written divine judgment

1 Enoch 12:4 calls Enoch 'scribe of righteousness.' 1 Enoch 14:1 describes 'the book of the words of righteousness.' BoG 4Q203 identifies Enoch as 'the distinguished scribe' who delivers a

written tablet. Moses 6:5-7 describes 'a book of remembrance' kept in 'the language of Adam.' 2 Enoch 36 commissions Enoch: 'give them the handwriting from thy hand.' The scribal function is inseparable from the prophetic: Enoch both speaks and writes divine truth.

1en bog mos 2en

11.2.3 Enoch's audience trembles at his words

Moses 6:37-39 states 'the people trembled, and could not stand in his presence.' 1 Enoch 13:3 reports 'they were all afraid, and fear and trembling seized them.' In BoG, the giants are desperate enough to send Mahaway on an extraordinary flight to seek Enoch's oracle — demonstrating fear of his prophetic authority. 2 Enoch 39 presents Enoch addressing 'his people' with urgency before his translation. The prophet's words carry divine power that produces physical reaction.

mos 1en bog 2en

11.2.4 The Mahaway/Mahijah encounter with Enoch

Moses 6:40 records: 'there came a man whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?' In BoG 4Q530, Mahaway (etymologically related to Mahijah/Mahujah) undertakes a flight 'like one of the eagles' across desolate lands to reach Enoch and deliver the giants' petition. Both texts present a named individual approaching Enoch to seek information/oracle. This is the single most specific name-level correspondence between the Restoration texts and the Dead Sea Scrolls, since BoG was unknown until 1948 and Moses was produced in 1830.

mos bog

11.2.5 Zion as the righteous community around Enoch

Moses 7:18-21 describes Enoch's city of Zion: 'they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.' This righteous community is eventually translated (7:69). 1 Enoch 12 places Enoch among 'the Watchers and the Holy Ones' in an elevated position. 2 Enoch portrays Enoch's family and community receiving his final instructions before his translation. 3 Enoch 4 notes Enoch was taken 'from the midst of the generation of the Flood' — implying a righteous community from which he was drawn. While only Moses names this community 'Zion,' the pattern of Enoch surrounded by a faithful remnant appears across traditions.

mos 1en 2en 3en

11.2.6 Enoch preaches to a corrupt generation

Moses 7:2-4 establishes the context: Enoch's generation is violent and corrupt, yet he preaches and some are converted. 1 Enoch 12-16 sends Enoch to pronounce judgment on the Watchers and their offspring. 2 Enoch 39 shows Enoch instructing his people before the coming judgment. 3 Enoch 4 locates Enoch in 'the generation of the Flood' — the quintessentially corrupt era.

BoG presents Enoch delivering oracles of judgment to the giants' emissary. In every tradition, Enoch's ministry is situated in a context of pervasive corruption.

mos 1en 2en 3en bog

11.3 Shared Narrative Structure

1. Enoch called/commissioned by God (reluctant prophet pattern)
2. Enoch preaches to a corrupt generation (antediluvian wickedness)
3. Audience responds with fear/trembling to Enoch's prophetic power
4. A named individual (Mahijah/Mahaway) specifically approaches Enoch
5. Enoch writes/delivers divine judgment (scribal-prophetic function)
6. A righteous community gathers around Enoch (Zion/faithful remnant)
7. Enoch is translated/taken up from the earth

11.4 Key Differences

11.4.1 Moses's Zion is unique in scope and theology

Moses 7:18-21′s description of Zion — 'one heart, one mind, no poor among them' — and its subsequent translation as an entire city has no parallel in any Enochic text. The Enochic tradition translates Enoch individually; Moses translates an entire community. The social theology of Zion (economic equality, communal righteousness) is absent from 1 Enoch, 2 Enoch, 3 Enoch, and BoG.

11.4.2 God weeps in Moses 7 — unique theophany

Moses 7:28-37 presents God weeping over human wickedness — 'the God of heaven looked upon the residue of the people, and he wept.' This divine pathos has no counterpart in any Enochic text, where God is sovereign judge rather than suffering witness. Enoch's astonishment at God's weeping ('How is it that thou canst weep?') underscores its theological novelty.

11.4.3 1 Enoch's Enoch addresses Watchers; Moses's Enoch addresses humans

In 1 Enoch 12-16, Enoch is sent specifically to pronounce judgment on the fallen Watchers — angelic beings. In Moses 6-7, Enoch preaches to human populations who respond with fear, conversion, or rejection. BoG bridges these: Enoch delivers judgment that affects both the Watchers and their giant offspring. The primary audience differs across traditions.

11.4.4 Nature miracles in Moses vs. visionary authority in Enochic texts

Moses 7:13-17 attributes spectacular nature miracles to Enoch: mountains flee, rivers change course, enemies are terrified by his word. The Enochic texts present Enoch's authority as primarily visionary and scribal — he sees, writes, and delivers oracles — rather than as thau-

maturgic power over nature. This nature-miracle dimension is distinctive to the Restoration text.

11.5 Scholarly Context

The Enoch figure is one of the most studied characters in Second Temple Judaism. George Nickelsburg's 1 Enoch 1 (Hermeneia commentary, 2001) provides the definitive scholarly treatment of the Enochic prophet tradition. The Mahaway/Mahijah correspondence was first noted by Hugh Nibley (Enoch the Prophet, 1986) and has been developed by Matthew Bowen ('Where Did the Names Mahaway and Mahujah Come From?' Interpreter Foundation) and Jeffrey Bradshaw and David Bowen ('Moses 6-7 and the Book of Giants,' Interpreter Foundation), who document 18 thematic parallels between Moses 6-7 and the Book of Giants. The name correspondence is particularly significant because Moses 6:40′s 'Mahijah' (variant 'Mahujah' in some manuscripts) has no biblical precedent — it appears only in the JST and in the Dead Sea Scrolls Book of Giants as 'Mahaway/Mahawai.' Florentino Garcia Martinez (Qumran and Apocalyptic, 1992) analyzed the giants' petition to Enoch as part of the broader intercession tradition. Loren Stuckenbruck's The Book of Giants from Qumran (1997) provides the critical text edition. The 'Zion' concept in Moses 7 has been compared to the Qumran community's self-understanding as a righteous remnant by several scholars, including Nibley and Bradshaw. The weeping God of Moses 7 has been studied by Terryl Givens (When Souls Had Wings, 2010) as a unique contribution to the theology of divine suffering. Computationally, the topic modeling identified Topic 1 (Enoch/Noah/prophetic calling, spanning 5 books) as one of the strongest shared thematic clusters, and the semantic similarity between Moses 7:67 and 1 Enoch 1:2 (0.824) confirms the shared visionary-prophet framework.

11.6 Shared Vocabulary

Enoch, prophesy/prophet, scribe/writing, righteousness/righteous, word/words, people, generation, children/sons, book/tablet/letter, judgment, repentance, teach/instruct, trembling/fear, earth, heaven, commission/sent, Mahijah/Mahaway, Zion, flood, wicked/wickedness.

11.7 Passages Compared

mos:6:26-36 — Enoch's call: 'Enoch, my son, prophesy unto this people'; Enoch protests: 'all the people hate me; for I am slow of speech; wherefore am I thy servant?'

mos:6:37-47 — Enoch preaches: 'as Enoch spake forth the words of God, the people trembled, and could not stand in his presence'

mos:6:40 — Mahijah encounters Enoch: 'there came a man whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?'

mos:7:2-20 — Enoch's nature miracles: 'so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled'

mos:7:18-21 — Zion established: ‘the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them’

mos:7:28-37 — God weeps: ‘the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it’

mos:7:62-69 — Zion translated: ‘Zion was not, for God received it up into his own bosom’

mos:6:5-7 — Book of remembrance: ‘a book of remembrance was kept, in the which was recorded, in the language of Adam’

1en:1:1-3 — Enoch’s visionary commission: ‘the words of the blessing of Enoch… a righteous man, whose eyes were opened by God’

1en:12:3-4 — Enoch as scribe of righteousness: ‘Go, declare to the Watchers of the heaven who have left the high heaven… thou scribe of righteousness’

1en:13:3-7 — Enoch delivers judgment: ‘I went and spoke to them all together, and they were all afraid, and fear and trembling seized them’; Watchers request Enoch’s intercession

1en:14:1-3 — Enoch’s written decree: ‘The book of the words of righteousness, and of the reprimand of the eternal Watchers’

1en:91:1-10 — Enoch’s final exhortation: ‘I was born the seventh in the first week… and after me there shall arise in the second week great wickedness’

2en:1:1-2 — Enoch at 365 years: ‘I was alone… there was announced to me a great grief… two men appeared to me very large’

2en:36:1-2 — God commissions Enoch: ‘Go down to the earth, and tell thy sons all that I have told thee… give them the handwriting from thy hand’

2en:39:1-8 — Enoch’s earthly instruction: ‘Enoch answered to his people… my children, today is the reckoning day… the Lord has sent me to you’

3en:4:1-3 — Metatron explains his origin: ‘I am Enoch, the son of Jared… the Holy One, blessed be He, took me from the midst of the generation of the Flood’

3en:48C:ALT3:1 — God speaks: ‘I made him strong in the generation of the first Adam’

bog:4Q530:col_ii — Enoch as oracle: Mahaway flies to Enoch and receives a written tablet of divine judgment; Enoch ‘the scribe’ delivers the verdict

bog:4Q203:frag8 — Enoch’s letter to the Watchers: ‘Copy of the seco[nd] tablet of the let[ter…] by the hand of Enoch, the distinguished scribe’

12 The Flood, Watchers & Divine Judgment

Parallel Strength: 5 / 5

12.1 Analysis

The flood, Watcher, and divine judgment traditions constitute the narrative backbone of the Enochic corpus and its most extensive point of contact with the Restoration texts. Five of six texts in the corpus contain substantive Watcher/Flood material (only 3 Enoch's contribution is primarily contextual), and the narrative structure — angelic transgression, corruption of nature, prophetic warning, divine judgment, preservation of remnant — is the most consistent cross-corpus narrative pattern.

1 Enoch 6-16 establishes the foundational narrative. Two hundred Watchers, led by Semjaza, swear a collective oath on Mount Hermon and descend to take human wives. Their union produces giants 'whose height was three thousand ells' (7:2) who devour human sustenance and eventually turn to consuming humans themselves. Azazel teaches metalworking for weapons and ornaments; other Watchers teach sorcery, astrology, and forbidden arts. The corruption spreads until 'the earth made accusation against the lawless ones' (9:1). God's response is comprehensive: Azazel bound and cast into darkness, Watchers imprisoned for seventy generations, the earth cleansed by flood, and Noah preserved as seed of righteous humanity.

Moses 8:13-21 compresses this elaborate narrative into its essential elements. 'The sons of God saw the daughters of men that they were fair; and they took them wives, even as they chose' echoes 1 Enoch 6:1-2 in content while omitting the named Watchers and the oath. 'And the Lord said unto Noah: The daughters of thy sons have sold themselves' adds a distinctive element — 'sold themselves' implies economic and social dimensions to the corruption beyond mere sexual transgression. 'All flesh had become corrupt before God, and the earth was filled with violence' parallels 1 Enoch 7-8′s description of universal corruption while compressing it to a single devastating summary.

The Book of Giants provides the most distinctive contribution to this domain. Where 1 Enoch and Moses tell the story from the perspective of the righteous (Enoch, Noah, the archangels), BoG narrates from the perspective of the condemned. Ohya's dream in 4Q530 — a great tree uprooted and destroyed by fire and water — is the giants' own prophetic awareness of coming judgment. The giants' response is not defiance but fear: they send Mahaway on an extraordinary flight to reach Enoch and seek an oracle. When Enoch delivers his tablet of judgment, the narrative reaches its most poignant moment: the condemned learn of their fate from the very prophet whose cosmic role they helped necessitate.

BoG 4Q531 Fragment 2 contains the most explicit statement of the corruption-of-nature theme: 'they changed the products of their labours… they changed… to do what is contrary to their nature.' This parallels 1 Enoch 7:5 ('they began to sin against birds, and beasts, and reptiles, and fish') and Moses 8:15′s 'all flesh had become corrupt.' The Watcher sin is not merely sexual but ecological — a fundamental violation of the created order that corrupts species boundaries

and natural law. This connects the judgment theme (Domain 9) back to the creation theme (Domain 3): the Flood is the reversal of creation because creation's order has been violated.

The Gilgamesh reference in BoG (4Q530 col. ii) is unique in the corpus. Placing the famous Mesopotamian hero among the giants integrates the Enochic tradition with the broader ancient Near Eastern flood mythology — the Atrahasis and Gilgamesh epics. No other text in the corpus makes this connection. It demonstrates that BoG's authors were aware of multiple cultural traditions about antediluvian heroes and catastrophic flood, and chose to subsume them within the Enochic framework.

2 Enoch's contribution centers on the Grigori (Watchers) confined to the fifth heaven (chapter 13). They 'were grieving… because their brethren were acting on their own' — a detail unique to 2 Enoch, suggesting that the remaining Grigori in heaven lamented the descent of their fallen brethren. Chapters 70-73, with the Nir-Melchizedek narrative, place the flood within a broader priestly-succession framework: Melchizedek is divinely preserved through the deluge to continue the priesthood, connecting the judgment theme (Domain 9) to the priesthood theme (Domain 6).

Moses 7:28-37 introduces the most theologically distinctive element in any version of this tradition: God's own weeping. 'The God of heaven looked upon the residue of the people, and he wept.' Enoch's astonished question — 'How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?' — marks this as deliberately surprising. No ancient Enochic text, and no biblical text, presents God weeping over antediluvian corruption. This divine pathos transforms the flood narrative from a story of sovereign judgment to one of divine suffering — God as co-participant in the tragedy rather than detached arbiter.

Computationally, the Watcher/Flood domain produced some of the strongest cross-tradition similarity scores. Moses 8:18 and 1 Enoch 67:1 (0.826), Moses 8:14 and 1 Enoch 6:1 (0.823), and multiple BoM-1En pairs in the 0.80-0.83 range confirm the semantic proximity of the flood/corruption vocabulary across these independently transmitted traditions. The shared Topic 7 (1en, 2en, bog, mos) and Topic 2 (1en, 2en, bog — the Animal Apocalypse cluster) capture this thematic domain computationally.

This domain receives the highest strength rating because it represents the most extensively developed shared narrative across the corpus, the strongest computational similarity scores for cross-tradition pairs, and the most specific textual correspondences (including the Mahaway/Mahijah connection treated in Domain 8 and the vocabulary overlap in corruption/violence/judgment language).

12.2 Shared Themes

12.2.1 Angelic/divine-human sexual transgression

1 Enoch 6-7 provides the foundational narrative: angels 'saw and lusted after' human women, swore a collective oath, descended, 'took unto themselves wives,' and produced giant offspring. Moses 8:13-15 records: 'the sons of God saw the daughters of men that they were fair; and they took them wives.' BoG 1Q23 describes the result: 'they defiled… they begot giants and

monsters.' 2 Enoch 13 places the grieving Grigori on the fifth heaven, lamenting their brethren's transgression. 3 Enoch 5 references the Watchers' protest against Enoch's elevation in the context of the generation of the Flood.

1en mos bog 2en 3en

12.2.2 Corruption of the natural order

BoG 4Q531 Fragment 2 states explicitly: 'they changed the products of their labours… they changed… to do what is contrary to their nature.' 1 Enoch 7:5 describes giants who 'began to sin against birds, and beasts, and reptiles, and fish' — corruption extending beyond humanity to the entire animal kingdom. Moses 8:15-21 records 'all flesh had become corrupt before God, and the earth was filled with violence.' 2 Enoch 13′s Grigori 'turned aside' from their proper function. The Watcher transgression is not merely sexual but a fundamental violation of cosmic boundaries — species, realms, and natural law.

bog 1en mos 2en

12.2.3 Divine judgment through the Flood

1 Enoch 10 decrees binding of Azazel and the Watchers followed by the Flood as cosmic cleansing. Moses 8:22-30 narrates God's command: 'I will destroy all flesh from off the earth.' BoG 4Q530′s dream of the great tree uprooted by fire and water symbolizes the coming deluge. 2 Enoch 70-73 frames the flood within the Nir-Melchizedek narrative. Moses 7:38-45 provides the unique element of God's own grief preceding judgment. The Flood functions in all texts as the definitive divine response to cosmic-scale corruption.

1en mos bog 2en

12.2.4 Dreams and visions foreshadowing judgment

BoG 4Q530 presents Ohya's dream of a great tree destroyed by fire and water — the giants themselves receive prophetic warning of their doom. 1 Enoch 83 records Enoch's dream vision of the Flood before it occurs. Moses 7:28-45′s vision of coming destruction parallels Enoch's foresight. The Animal Apocalypse (1 Enoch 85-90) retells the entire flood narrative as allegorical dream vision. Dreams function as prophetic vehicles across all traditions.

bog 1en mos

12.2.5 Righteous remnant preserved through judgment

Moses 8:22-30 presents Noah's obedient ark-building as the mechanism of preservation. 1 Enoch 10:1-3 commands 'the son of Lamech' (Noah) to be told to 'hide himself' and that 'his seed shall be preserved.' 2 Enoch 70-73 preserves Melchizedek through the deluge as priest of the future. Moses 7:62-69 preserves the righteous through translation to Zion before the flood. 3 Enoch 4 takes Enoch from 'the generation of the Flood.' In every tradition, judgment is accompanied by preservation of a righteous remnant.

mos 1en 2en 3en

12.3 Shared Narrative Structure

1. Angelic/divine beings transgress cosmic boundaries by descending and mixing with humans
2. Transgression produces violent/monstrous offspring (giants, nephilim)
3. Corruption spreads from the act itself to the entire natural order
4. Forbidden knowledge compounds the corruption (weapons, arts, sorcery)
5. The righteous (Enoch, Noah) intercede or are called to deliver judgment
6. Dreams/visions foreshadow the coming destruction
7. God decrees judgment: binding of transgressors + Flood for the earth
8. A righteous remnant is preserved through/from the destruction

12.4 Key Differences

12.4.1 God's weeping in Moses 7 — unique divine pathos

Moses 7:28-37 presents God weeping over human corruption — 'the God of heaven looked upon the residue of the people, and he wept.' Enoch's astonished question ('How is it that thou canst weep?') underscores the theological novelty. In 1 Enoch, God decrees judgment sovereignly without expressed grief. In 2 Enoch, God narrates creation without emotional reflection on its corruption. This divine pathos is unique to the Restoration text and has no counterpart in any known ancient Enochic tradition.

12.4.2 Book of Giants' perspective from the giants themselves

BoG uniquely narrates the Watcher/Flood tradition from the giants' perspective. Ohya's dream of a tree destroyed by fire and water, the giants' fear and petition to Enoch, Mahaway's desperate flight — all present the condemned protagonists' experience of impending judgment. 1 Enoch, 2 Enoch, and Moses tell the story from the righteous perspective (Enoch, Noah). BoG's sympathetic portrayal of the giants' terror adds a dimension absent from all other versions.

12.4.3 Gilgamesh in the Book of Giants

BoG uniquely references Gilgamesh (4Q530 col. ii), placing the famous Mesopotamian hero among the giants. This integration of Mesopotamian mythology has no parallel in any Enochic text or Restoration text. It situates the BoG within a broader ancient Near Eastern literary tradition and suggests awareness of multiple flood narrative traditions.

12.4.4 1 Enoch's elaborate Watcher angelology vs. Moses's brevity

1 Enoch 6-16 names twenty Watcher leaders (Semjaza, Azazel, Baraqel, etc.), specifies their forbidden teachings, details the chain of intercession, and provides God's extended response. Moses 8:13-21 compresses the entire narrative into nine verses: 'the sons of God saw the daughters of men… all flesh had become corrupt… the earth was filled with violence.' The Moses version preserves the essential elements but strips away the elaborate angelological apparatus.

12.4.5 Noah's miraculous birth in 1 Enoch

1 Enoch 106-107 narrates Noah's miraculous birth: 'his body was white as snow and red as the blooming of a rose… he opened his eyes and lighted up the whole house.' Lamech fears his son was fathered by an angel and sends Methuselah to consult Enoch. This birth narrative, absent from Moses, Abraham, and BoG, adds a supernatural dimension to Noah's role as righteous remnant.

12.5 Scholarly Context

The Watcher tradition is the single most studied element of the Enochic corpus. George Nickelsburg's magisterial commentary (1 Enoch 1: A Commentary on the Book of 1 Enoch, Chapters 1-36; 81-108, Hermeneia, 2001) provides definitive analysis of the Watcher myth's origins, development, and theological implications. Annette Yoshiko Reed's Fallen Angels and the History of Judaism and Christianity (2005) traces the tradition's reception from Second Temple Judaism through early Christianity and beyond. Loren Stuckenbruck's The Book of Giants from Qumran (1997) established the critical text of BoG and analyzed its relationship to 1 Enoch's Watcher narrative, showing BoG as an independent expansion from the same tradition. For LDS scholarship, the connection between Moses 8:13-21 ('sons of God and daughters of men') and 1 Enoch's Watcher tradition was first noted by Hugh Nibley (Enoch the Prophet, 1986). Jeffrey Bradshaw and David Bowen ('Moses 6-7 and the Book of Giants,' Interpreter Foundation) documented 18 thematic parallels between Moses 6-7 and BoG. The semantic similarity analysis confirmed the BoM-1En Watcher connection: Moses 8:14 ('the daughters of thy sons have sold themselves') and 1 Enoch 6:1 ('the angels, the children of the heaven, saw and lusted after them') scored 0.823 — a remarkably high score for cross-tradition pairs with different vocabulary. Moses 8:18 and 1 Enoch 67:1 (giants/Noah theme) scored 0.826. The BoG fragments contribute 'wept giants violence' as a top KeyBERT phrase (0.520), confirming the violence-judgment nexus computationally. The shared Topic 7 cluster (1en, 2en, bog, mos) captured the Watcher/judgment theme specifically.

12.6 Shared Vocabulary

watchers/angels, giants/nephilim, daughters of men, corrupt/corruption, violence, flood/deluge, judgment/decree, destroy/destruction, wickedness, earth, blood/bloodshed, oath/swore, bound/binding, fire, darkness, generation, righteous/Noah/Enoch, intercession/petition, dream/vision, nature/natural order, flesh, sin/transgression.

12.7 Passages Compared

mos:7:28-37 — God weeps over corruption: 'the God of heaven looked upon the residue of the people, and he wept'; Enoch asks 'How is it that the heavens weep?'

mos:7:38-45 — God explains His grief: 'among all the workmanship of mine hands there has not been so great wickedness'; Satan 'shall have a great chain in his hand, and it shall cover the whole face of the earth with darkness'

mos:8:13-21 — Sons of God and daughters of men: 'the sons of God saw the daughters of men that they were fair; and they took them wives'; 'all flesh had become corrupt before God, and the earth was filled with violence'

mos:8:22-30 — Flood narrative: 'the Lord said unto Noah… I will destroy all flesh from off the earth'; Noah obeys and builds the ark

1en:6:1-8 — Watcher descent: 'the angels, the children of the heaven, saw and lusted after them [daughters of men]… Semjaza, who was their leader, said unto them, I fear… Then sware they all together'

1en:7:1-6 — Corruption following Watcher descent: 'they took unto themselves wives… who became pregnant, and they bare great giants… who consumed all the acquisitions of men… they began to sin against birds, and beasts, and reptiles, and fish'

1en:8:1-3 — Azazel's forbidden teachings: 'Azazel taught men to make swords, and knives… and made known to them the metals of the earth'

1en:9:1-11 — Archangels' intercession: 'the earth made accusation against the lawless ones'; Michael, Uriel, Raphael, Gabriel appeal to God

1en:10:1-22 — God's judgment decree: bind Azazel hand and foot, cast into darkness; bind the Watchers for 70 generations; the Flood as cleansing

1en:15:1-12 — God addresses Enoch's intercession for Watchers: 'You were in heaven, but all the mysteries had not yet been revealed to you… you have left the high, holy, and eternal heaven, and lain with women'

1en:83:1-90:42 — Animal Apocalypse: allegorical retelling of history from Adam through the flood; humans as bulls/cattle, Watchers as stars, giants as elephants/camels/donkeys

1en:106:1-107:3 — Noah's miraculous birth: 'his body was white as snow and red as the blooming of a rose… he opened his eyes and lighted up the whole house'; Lamech fears angelic parentage

2en:13:1-3 — Fifth heaven: 'the Grigori, with their prince Satanail. And they were grieving… because their brethren were acting on their own'

2en:18:1-7 — The Watchers on the fifth heaven: 'they had turned aside… because they did not come out at their proper times'

2en:70:1-73:9 — 2 Enoch's flood framework: Nir and Melchizedek; divine preservation through the deluge

3en:4:6-7 — Metatron taken from 'the generation of the Flood and from all their deeds'

3en:5:10-11 — Watchers protest Enoch's elevation: 'they said before Him: Lord of the Universe, what right has this one to ascend to the height of heights?'

bog:1Q23:frag1+6 — Miscegenation and monstrous offspring: 'they defiled… they begot giants and monsters… let not the spirit of the flesh be destroyed'

bog:4Q530:col_i — Ohya's dream of judgment: vision of a great tree uprooted, destroyed by fire and water — symbolizing coming flood judgment

bog:4Q531:frag2 — Corruption of nature: ‘let everything that breathes perish… they have corrupted… they changed the products of their labours… they changed… to do what is contrary to their nature’

bog:4Q530:col_ii — Gilgamesh and the giants: ‘Gilgamesh said to him… the giants… and the monsters’; Enoch’s tablet of judgment delivered

13 The Book of Giants and the Enoch Tradition

Parallel Strength: 5 / 5

13.1 Analysis

The Book of Giants occupies a unique position in this six-text corpus. As the only text discovered after all the others were published — found in the Qumran caves beginning in 1947, while Moses was produced in 1830, Abraham in 1835, and the Enoch pseudepigrapha were published in English between 1821 and 1928 — it serves as an independent witness against which the other texts' claims can be tested. The results of this comparison are striking.

The most specific finding is the Mahaway/Mahijah name correspondence. BoG 4Q530 presents Mahawai (Mahway) as a giant who flies 'like an eagle' across desolate lands to reach 'Enoch, the scribe of distinction' and seek an oracle on behalf of the terrified giants. Moses 6:40 introduces 'a man whose name was Mahijah' who approaches Enoch and asks 'Tell us plainly who thou art, and from whence thou comest?' The names derive from the same Semitic root. Neither name appears anywhere in the Bible. The Book of Moses was dictated by Joseph Smith in December 1830; the Book of Giants was unknown to Western scholarship for over a century afterward. This correspondence has been documented in detail by Matthew Bowen and Jeffrey Bradshaw of the Interpreter Foundation.

Beyond the name, the structural parallels between BoG and Moses 6-7 are extensive. Both texts present Enoch as a prophetic figure who delivers divine judgment in written form (BoG: tablets/letters; Moses: 'book of remembrance'). Both describe a corrupt generation characterized by violence and violation of natural order. Both present individuals approaching Enoch to seek prophetic knowledge. Both culminate in divine judgment (flood) with preservation of a remnant. Bradshaw and Bowen document 18 specific parallels, making the BoG-Moses correspondence the densest cluster of cross-tradition parallels in the entire analysis.

BoG's relationship to 1 Enoch is equally significant, though less surprising given their shared Qumran provenance. BoG expands the Watcher narrative of 1 Enoch 6-16 by narrating events from the giants' perspective. The named Watchers (Shemihazah, Baraqel, Azazel) appear in both. The petition-to-Enoch pattern appears in both (1 Enoch 13 — Watchers request intercession; BoG 4Q530 — giants send Mahawai). Enoch's title 'scribe of righteousness' (1 Enoch 12:4) corresponds to BoG's 'distinguished scribe' and 'noted scribe.' Stuckenbruck and Milik have established that BoG was part of the Enochic library at Qumran, apparently occupying the position later filled by the Parables of Enoch (1 Enoch 37-71) in the Ethiopic tradition.

What makes BoG narratively distinctive is its perspective. No other Enochic text — and no Restoration text — narrates events from the viewpoint of the condemned. Ohya's dream of the garden consumed by fire and water, the assembly of frightened giants, Hahya's confession ('this vision is for cursing and sorrow… the spirits of the slain complaining about their killers'), the giant who boasts of his strength yet admits 'I am not able to stand against them' — these present the Watcher/Flood narrative as experienced tragedy rather than prophetic condem-

nation. The giants know they are doomed and seek desperately for information, intercession, and hope.

The Gilgamesh reference (4Q530 col. ii, 4Q531 Giant's Boast) situates BoG within the broadest possible ancient Near Eastern literary context. By naming the most famous Mesopotamian hero among the giants, BoG's authors integrated the Enochic Watcher tradition with the Gilgamesh Epic's own flood narrative, creating a synthesized antediluvian mythology that transcends any single cultural tradition.

Computationally, BoG integrates into the six-text corpus more fully than its fragmentary state might suggest. It appears in 8 of 22 shared topics, including all three topics spanning all 6 books. Its KeyBERT keyphrases ('wept giants violence,' 'flood noah mahawai enoch,' 'earth produced great fish') capture the text's thematic center with precision. The confidence-filtered similarity analysis appropriately excluded highly lacunose lines while preserving the meaningful textual core for comparison.

This domain receives the highest strength rating because BoG provides the most significant independent evidence in the corpus for the antiquity of themes found in the Restoration texts. The Mahaway/Mahijah correspondence, combined with the 17 additional structural parallels documented by Bradshaw and Bowen, constitutes the strongest specific evidence that Moses 6-7′s Enoch material preserves traditions attested in Second Temple Jewish sources that were unavailable through any known 19th-century channel.

13.2 Shared Themes

13.2.1 The Mahaway/Mahijah name correspondence

BoG 4Q530 col. ii-iii presents Mahawai (also spelled Mahway) as the giant emissary sent to seek Enoch. Moses 6:40 introduces 'a man whose name was Mahijah' (variant 'Mahujah' in some JST manuscripts) who approaches Enoch asking 'Tell us plainly who thou art, and from whence thou comest?' Both names derive from the same Semitic root (MHW/MHY). The name appears nowhere in the Bible. Moses was produced in 1830; the Book of Giants was unknown until the Qumran discoveries beginning in 1947. This is the single most specific name-level correspondence between the Restoration texts and the Dead Sea Scrolls.

bog mos

13.2.2 Enoch as scribe who delivers written oracles of judgment

BoG 4Q203 Fragment 8 and 4Q530 Fragment 2 both preserve copies of Enoch's letter to Shemihazah, identified as 'by the hand of Enoch, the distinguished scribe.' The letter is a written tablet of divine judgment. Moses 6:5-7 describes 'a book of remembrance' kept in Enoch's community. 1 Enoch 12:4 titles Enoch 'scribe of righteousness.' 1 Enoch 14:1 describes 'the book of the words of righteousness.' The convergence of Enoch as both prophet and scribe — delivering divine judgment in written form — is consistent across all three traditions.

bog mos 1en

13.2.3 Giants' dreams as prophetic visions of judgment

BoG 4Q530 col. ii presents two elaborate dream visions: (1) a garden with tongues of fire consuming all water, symbolizing the Flood; (2) the Ruler of the heavens descending with thrones erected, the Great Holy One seated, 'books were opened and the sentence was proclaimed.' These dreams parallel the prophetic vision genre found throughout the Enochic tradition: 1 Enoch 83-90 (Animal Apocalypse as dream vision), 1 Enoch 1-5 (Enoch's opening vision of judgment), and Moses 7:2-4 (Enoch's vision of the Lord). The giants receive prophetic vision despite being objects of judgment — a unique narrative inversion.

bog 1en mos

13.2.4 Intercession/petition pattern: condemned seek the prophet

In BoG, the giants send Mahawai to Enoch seeking an oracle — the condemned petition the righteous prophet for information about their fate. In 1 Enoch 13:3-7, the Watchers themselves request Enoch's intercession: 'they asked me to draw up a petition for them.' In Moses 6:40, Mahijah approaches Enoch seeking identity and authority confirmation. The pattern — those under judgment seek out the prophet — operates across all three traditions, though with different narrative emphases.

bog 1en mos

13.2.5 Corruption of the natural order as the central sin

BoG 4Q531 Fragment 1 catalogs ecological destruction: 'everything which the earth produces… the great fish… every creeping thing of earth. And they burned all.' BoG 1Q23 lists animals corrupted through miscegenation. 1 Enoch 7:5 describes giants sinning 'against birds, and beasts, and reptiles, and fish.' Moses 8:15 states 'all flesh had become corrupt before God.' The Watcher/Giant sin is fundamentally ecological — a violation of created species boundaries and natural law — not merely sexual transgression.

bog 1en mos

13.2.6 Named Watcher angels shared across traditions

BoG preserves several Watcher names that overlap with 1 Enoch's list: Shemihazah (4Q203 Frag. 8 and 4Q530 Frag. 2), Baraqel/Barakel (4Q531 Frag. 4 and 6Q8), Azazel (4Q203 Frag. 7, 4Q530 Frag. 7). 1 Enoch 6:7 lists twenty Watcher leaders including Semjaza, Azazel, Baraqiel, and others. The shared onomastics confirm BoG and 1 Enoch draw from the same Watcher tradition.

bog 1en

13.3 Shared Narrative Structure

1. Watchers descend and produce giant offspring (shared with 1 Enoch 6-7)
2. Giants become aware of impending judgment through dreams/visions

3. Giants send an emissary (Mahawai) to seek Enoch's oracle
4. Enoch delivers written tablets of divine judgment (scribal function)
5. The judgment decree includes binding/destruction and flood
6. The condemned respond with fear, confession, and prayer
7. Corruption of nature is cited as the specific charge against them

13.4 Key Differences

13.4.1 BoG narrates from the giants' perspective — unique in all Enoch literature

No other text in the Enochic tradition or the Restoration canon narrates events from the perspective of the condemned giants. 1 Enoch tells the story from Enoch's perspective; Moses from the prophetic/divine perspective. BoG presents the giants' assembly, their dreams, their fear, their desperate petition, and their sorrow. Ohya and Hahya's confession — 'this vision is for cursing and sorrow… the spirits of the slain complaining about their killers' — shows genuine literary pathos for the doomed protagonists.

13.4.2 Gilgamesh as a character — unique to BoG

BoG 4Q530 col. ii references Gilgamesh alongside the giants: 'that which had said to him Gilgamesh.' The 4Q531 Giant's Boast fragment also mentions Gilgamesh. No other text in the corpus (or in the broader Enochic tradition) names Gilgamesh. This integration of the most famous Mesopotamian hero into the Watcher/Giant narrative connects the Enochic tradition to the broader ancient Near Eastern literary world and may reflect awareness of the Gilgamesh flood tradition.

13.4.3 Moses 6:40′s Mahijah vs. BoG's Mahawai — different narrative roles

In BoG, Mahawai is a giant (son of a Watcher) who flies supernaturally to reach Enoch. In Moses 6:40, Mahijah appears to be a human who encounters Enoch during his prophetic ministry. The name correspondence is striking, but the characters occupy different positions in their respective narratives. Whether Mahijah is a giant or a human in the Moses text is not specified; the text simply says 'there came a man.'

13.4.4 BoG's fragmentary state limits systematic comparison

With approximately 100-150 lines surviving across 18 fragments, many with extensive lacunae, BoG provides much less continuous narrative than any other text in the corpus. Some fragments (1Q23 Frag. 11, 13; 4Q203 Frag. 6) consist of only 1-3 partially preserved lines. The computational analysis applied confidence flags and lacuna ratios to handle this, but the fragmentary nature means that thematic analysis relies more on scholarly reconstruction than on direct textual comparison.

13.4.5 The tablet-washing ritual (2Q26) — unique motif

2Q26 Fragment 1 describes washing a tablet: 'they washed the tablet to erase… the water rose above the tablet… they lifted the tablet from the water.' This ritual action involving written revelation has no direct parallel in the other texts. It may represent an attempt to destroy or purify Enoch's judgment oracle, or a ritual of textual renewal. The motif connects to the broader scribal theme but is unique in its specific action.

13.5 Scholarly Context

The Book of Giants has been the subject of intensive scholarly attention since the publication of the Qumran fragments. Loren Stuckenbruck's The Book of Giants from Qumran (Mohr Siebeck, 1997) provides the definitive critical edition and analysis. J. T. Milik's The Books of Enoch: Aramaic Fragments of Qumran Cave 4 (Oxford, 1976) first identified BoG as part of the Enochic library at Qumran, noting that it apparently replaced 1 Enoch's Parables (chapters 37-71) in the Aramaic collection. John C. Reeves's Jewish Lore in Manichaean Cosmogony (Hebrew Union College Press, 1992) demonstrated that the Manichaean version of the Book of Giants preserved independent witness to the text's antiquity and widespread influence.

For the LDS comparison, the critical scholarly work has been done by the Interpreter Foundation. Jeffrey M. Bradshaw and Matthew L. Bowen documented 18 thematic parallels between Moses 6-7 and the Book of Giants, including: (1) the Mahaway/Mahijah name correspondence; (2) Enoch as scribe delivering written judgment; (3) the giants' dreams paralleling Enoch's visions; (4) the petition/intercession pattern; (5) corruption of nature as the central charge; (6) the reluctant-prophet motif; (7) Enoch dwelling apart from civilization; (8) the 'wild man' description; and others. Matthew Bowen's separate study 'Where Did the Names Mahaway and Mahujah Come From?' analyzes the Semitic etymology of both names and argues that their correspondence cannot be attributed to coincidence given the absence of either name from the biblical text.

The significance of the Mahaway/Mahijah correspondence for historicity arguments is substantial: Moses 6:40 was produced by Joseph Smith in December 1830, and the Book of Giants was unknown to Western scholarship until Qumran Cave 4 fragments were identified in the early 1950s. If Moses 6:40 drew on an ancient Enochic tradition that independently preserved the Mahaway figure, this would constitute evidence that the JST Enoch material accessed traditions unavailable through any known 19th-century source. Critics have offered alternative explanations, including the possibility that 'Mahijah' derives from biblical names or is coincidental, but the combination of name correspondence with the 17 additional thematic parallels documented by Bradshaw and Bowen significantly reduces the probability of coincidence.

The computational analysis in this project found that the Book of Giants' top KeyBERT keyphrases — 'wept giants violence' (0.520), 'flood noah mahawai enoch' (0.431) — precisely capture the text's thematic center. BoG appeared in 8 of 22 shared topics, including all three topics spanning all 6 books (Topics 0, 3, 11), confirming its thematic integration with the broader corpus despite its fragmentary state. The semantic similarity analysis was appropriately filtered for BoG's lacunae, with confidence flags excluding highly fragmentary lines from top-pair rankings.

13.6 Shared Vocabulary

giants/nephilim, Mahawai/Mahijah, scribe, tablet/book, Enoch, Shemihazah, Baraqel/Barakel, Azazel, dream/vision, judgment/destruction, flood, watchers/angels, corrupt/corruption, earth, pray/petition, oracle, sons/daughters, sold/defiled, violence, Gilgamesh, Ohya/Hahya.

13.7 Passages Compared

bog:4Q530:col_ii:1-19 — Assembly of the Giants: Ohya reports Gilgamesh's words; two dreams are recounted — a garden with tongues of fire consuming water, and the Ruler of the heavens descending with thrones and books of judgment

bog:4Q530:col_ii:20-24 — Giants send Mahawai to Enoch: 'they cal[led] to Mahawai and he came to them… they sent him to Enoch, the scribe of distinction'

bog:4Q530:col_iii:4-6 — Mahawai's flight: 'like the hurricane, and he flew with his hands like an eag[le]… the earth and crossed over bare regions, the great desert… and he saw Enoch'

bog:4Q203:frag8:1-15 — Enoch's letter to Shemihazah: 'Copy of the second tablet of the letter… by the hand of Enoch, the distinguished scribe… to Shemihazah and to all his companions… the corruption with which you have corrupted it… destruction… unfasten your chains… and pray'

bog:4Q530:frag2:1-16 — Second copy of Enoch's tablet: 'in the very handwriting of Enoch the noted scribe… the land is crying out and complaining about you… until Raphael arrives, behold, destruction is coming, a great flood'

bog:1Q23:frag1+6 — Miscegenation list: 'donkeys, two hundred wild asses, two hundred… rams of the flock, two hundred he-goats' — catalog of animals corrupted by Watcher offspring

bog:4Q531:frag1 — Creation exploited: 'everything which the earth produces… the great fish… the heavens with all which is fruitful… every creeping thing of earth. And they burned all'

bog:4Q531:frag4 — Named Watchers and violence: 'Ahiram… Anael… Baraqel… Naamel… Ammiel… What… that you killed…? Have not all of these gone by the sword?'

bog:4Q531:frag5 — Defilement: 'they defiled themselves… the Giants and the Nephilin… they sired… they wanted to eat much'

bog:4Q530:frag7:1-8 — Ohya and Hahya's confession: 'this vision is for cursing and sorrow… the spirits of the slain complaining about their killers… the children of angels are the giants'

bog:4Q531:frag7:3-4 — A giant falls before Enoch: 'great fear seized me and I fell on my face; I heard his voice… he dwelt among human beings but he did not learn from them'

bog:4Q531:giant_boast:3-4 — Giant's boast: 'I am a giant, and by the mighty strength of my arm… I have made war against them; but I am not able to stand against them'

bog:6Q8:frag1:1-5 — Ohya-Mahawai dialogue: 'Barakel, my father, was with me… If a barren woman gives birth…'

bog:2Q26:frag1:1-3 — Washing of the tablet: ‘they washed the tablet to erase… the water rose above the tablet’

mos:6:40 — Mahijah encounters Enoch: ‘there came a man whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?’

mos:8:13-15 — Sons of God and daughters: ‘the sons of God saw the daughters of men… they took them wives… the daughters of thy sons have sold themselves’

mos:6:5-7 — Book of remembrance: ‘a book of remembrance was kept, in the which was recorded, in the language of Adam’

mos:7:13-17 — Enoch’s prophetic power: ‘the earth trembled, and the mountains fled… rivers of water turned out of their course’

1en:6:1-8 — Watcher descent and oath: parallel source for BoG’s Shemihazah tradition

1en:7:1-6 — Giants born from Watcher unions: direct source tradition for BoG

1en:12:3-4 — Enoch as ‘scribe of righteousness’: shared title with BoG’s ‘distinguished scribe’

1en:13:3-7 — Watchers request Enoch’s intercession: structural parallel to BoG’s giants sending Mahawai

14 Synthesis: The Enoch-Abraham-Moses-Giants Nexus

Parallel Strength: 5 / 5

14.1 Analysis

This analysis has compared six texts — two from the Restoration canon (Book of Abraham, Book of Moses), three from the Enochic pseudepigraphical tradition (1 Enoch, 2 Enoch, 3 Enoch), and one from the Dead Sea Scrolls (Book of Giants) — across eleven thematic domains, integrating computational discovery methods with close literary analysis. The results reveal a dense network of shared themes, vocabulary, narrative structures, and theological concepts that constitutes one of the most extensive bodies of cross-tradition parallel in the study of religious texts.

The strongest convergences cluster around four domains that received the highest strength ratings:

Divine Council and Pre-existence (Domain 2, Rating 5): The shared conviction that cosmic order was planned in a heavenly assembly before creation, with designated figures (Son of Man, Elect One, Only Begotten, noble and great ones) appointed before the world's foundation. Abraham 3′s 'intelligences organized before the world was made' and 1 Enoch 48′s Son of Man 'chosen and hidden before Him, before the creation of the world' represent the closest theological correspondence in the corpus.

Heavenly Ascent and Transformation (Domains 4 and 7, Rating 5): The pattern of prophetic ascent, divine encounter, bodily transformation, and commissioning appears in every text. From Moses 1′s glory-bestowed transfiguration through 2 Enoch 22′s priestly investiture to 3 Enoch 15′s flesh-to-flame metamorphosis, the transformation tradition presents a consistent understanding of the human-divine encounter.

Enoch's Prophetic Ministry (Domain 8, Rating 5): The Enoch character portrait is the single most extensively developed shared element. Every text contributes to a composite picture of the reluctant prophet, scribe, intercessor, nature-miracle worker, community-builder, and translated being. The Mahaway/Mahijah correspondence (Domain 10) provides the most specific textual evidence within this broader convergence.

The Watcher/Flood Tradition (Domain 9, Rating 5): The narrative of angelic transgression, corruption of nature, prophetic judgment, and divine cleansing through the Flood represents the most structurally complete shared narrative across the corpus, with BoG's giants'-perspective narration providing unique corroboration.

The computational analysis quantifies these convergences. Topic modeling identified 22 themes shared across three or more books, with three topics spanning all six. Semantic similarity analysis produced cross-tradition scores of 0.82-0.90 for thematically matched passages —

scores that approach the 0.91-1.00 range of known parallel passages (BoA-BoM creation verses) while using genuinely different vocabulary from independently transmitted traditions.

The Book of Giants, despite its fragmentary state, emerged as one of the most significant texts for the analysis. Its Mahaway/Mahijah name correspondence with Moses 6:40 — a name absent from the Bible, in a text unknown until 1948, matching a text produced in 1830 — constitutes the most specific cross-tradition evidence in the corpus. The 18 additional parallels documented by Bradshaw and Bowen extend this beyond a single name to a systematic structural correspondence.

The Restoration texts also contain elements unique in the corpus: God's weeping over human corruption (Moses 7:28-37), Zion's collective translation (Moses 7:62-69), the Kolob star system (Abraham 3), creation as organization of pre-existing materials (Abraham 4-5), and the explicit co-eternity of intelligences with God (Abraham 3:18). These unique elements prevent reduction of the Restoration texts to simple derivatives of the Enochic tradition and suggest independent theological development alongside the shared tradition.

The three Enochic texts themselves — spanning perhaps eight centuries of composition — demonstrate the remarkable vitality and continuous development of the Enoch tradition within Judaism. The trajectory from 1 Enoch's apocalyptic scribe through 2 Enoch's transformed heavenly being to 3 Enoch's Metatron, Lesser YHWH, shows a tradition that consistently elevated and elaborated the Enoch figure while maintaining core narrative and theological elements. The Restoration texts' Enoch, who combines elements from multiple stages of this trajectory, raises important questions about the relationship between ancient and modern scriptural production.

This analysis does not resolve the fundamental historical and theological questions about the origins of these parallels. What it demonstrates is that the convergences are systematic rather than superficial, structural rather than merely verbal, and extended across all six texts rather than concentrated in any single pair. The eleven thematic domains identified here, supported by computational analysis of over 2,500 verses and lines, provide the most comprehensive mapping to date of the thematic landscape shared by the Restoration and Enochic scriptural traditions.

14.2 Shared Themes

14.2.1 The Enoch figure as cross-corpus unifying thread

Enoch is the only named character who appears substantively in all six texts. In Moses 6-7, he is the reluctant prophet who builds Zion. In 1 Enoch, he is the scribe of righteousness and visionary of cosmic scope. In 2 Enoch, he is the heavenly traveler who receives creation's secrets and priestly investiture. In 3 Enoch, he is Metatron, the supreme angelic prince. In BoG, he is the oracle-giver and scribe of distinction. In Abraham, the pre-mortal council framework provides the cosmic context within which Enoch's earthly ministry operates. This convergence across six independently transmitted traditions constitutes the strongest evidence for a shared underlying Enoch tradition.

mos 1en 2en 3en bog boa

14.2.2 The JST Enoch (Moses 6-8) as bridge between Restoration and ancient traditions

Moses 6-8 contains the most extensive Enoch narrative in all of scripture, canonical or non-canonical — more detailed than Genesis 5:21-24′s three verses, more theologically developed than 1 Enoch's composite portrait, and more narratively complete than 2 Enoch's heavenly focus. It includes elements found separately in different Enochic texts: the reluctant-prophet call (2 Enoch's Enoch), the scribe function (1 Enoch, BoG), the Watcher/corruption narrative (1 Enoch, BoG), the nature miracles (no direct parallel), the Zion community (no direct parallel), God's weeping (no direct parallel), and the translation (all Enochic texts). Its function as a bridge text — combining themes dispersed across the Enochic corpus into a single coherent narrative — is one of the most significant findings of this analysis.

mos 1en 2en 3en bog

14.2.3 The Enoch-Metatron trajectory across the corpus

Reading the texts in their approximate compositional order traces a remarkable development: 1 Enoch's scribe of righteousness (3rd-1st c. BCE) → 2 Enoch's transformed heavenly being (1st c. CE?) → 3 Enoch's Metatron, Lesser YHWH (5th-6th c. CE?). Moses 6-7′s Enoch integrates elements from multiple stages of this trajectory: the prophetic call (early), the scribal function (1 Enoch), the transformative power (2-3 Enoch), and the community-building role (unique). BoG provides the external perspective — Enoch as oracle-giver seen by those outside his community. Abraham provides the cosmic framework (pre-mortal council, celestial hierarchy) within which the entire trajectory operates.

1en 2en 3en mos bog boa

14.2.4 Convergence of cosmology, priesthood, and prophecy

Across all six texts, cosmological knowledge (star hierarchy, numbered heavens, creation accounts), priestly authority (ordination, vestments, angelic hierarchy), and prophetic function (vision, writing, delivering judgment) converge in the same figures: Abraham, Moses, Enoch. This triple convergence — the prophet-priest who possesses cosmic knowledge — is not an accidental overlap but a deliberate theological construction shared by all these traditions. The Restoration texts make this convergence explicit (Abraham's Urim and Thummim reveals stars; Moses's priesthood encompasses Enoch's visionary authority). The Enochic texts encode it structurally (Enoch the scribe ascends through the heavens and receives priestly investiture).

boa mos 1en 2en 3en bog

14.2.5 Joseph Smith's access to Enochic traditions — the scholarly question

The central historical question raised by this analysis is how the Restoration texts came to contain so many specific parallels with the Enochic corpus. 1 Enoch was first published in English by Richard Laurence in 1821, nine years before Moses was produced (1830). Joseph

Smith could theoretically have accessed it, though no evidence of such access exists. 2 Enoch was not published in English until 1896. 3 Enoch was not published until 1928. The Book of Giants was unknown until 1948. The Mahaway/Mahijah correspondence, the creation-by-organization theology of Abraham 4-5, the divine council of Abraham 3, and the weeping God of Moses 7 all contain elements not derivable from the available 1 Enoch translation or from the biblical text. The scholarly consensus among LDS researchers (Nibley, Bradshaw, Barney) is that these parallels constitute evidence for the antiquity of the Restoration texts' source traditions.

boa mos 1en 2en 3en bog

14.3 Shared Narrative Structure

1. Cosmic framework: pre-mortal council/assembly establishes the divine plan (Abraham 3, 1 Enoch 48, 2 Enoch 23-25)
2. Creation: ordered, staged formation of earth and humanity by divine agents (Abraham 4-5, Moses 2-3, 2 Enoch 24-33)
3. Fall and corruption: human/angelic transgression corrupts the created order (Moses 5-8, 1 Enoch 6-16, BoG)
4. Prophetic call: God commissions a prophet (Enoch/Moses/Abraham) to address corruption (Moses 6, 1 Enoch 12, 2 Enoch 1)
5. Heavenly ascent: the prophet receives cosmic knowledge through vision or journey (Abraham 3, Moses 1, 1 Enoch 14, 2 Enoch 3-22, 3 Enoch 1)
6. Transformation: the prophet is changed to endure divine presence (Moses 1, 2 Enoch 22, 3 Enoch 9-15)
7. Written record: the prophet creates/receives sacred writings (Moses 6:5-7, 1 Enoch 14, 2 Enoch 36, BoG tablets)
8. Judgment: divine decree against cosmic evil, culminating in the Flood (Moses 8, 1 Enoch 10, BoG)
9. Preservation: righteous remnant saved through/from judgment (Moses 7-8, 1 Enoch 10, 2 Enoch 70-73)
10. Eschatological hope: future restoration and glorification of the righteous (1 Enoch 62, Moses 7:62-63)

14.4 Key Differences

14.4.1 The Restoration texts' unique contributions — elements found in no ancient Enochic source

Several elements in Moses and Abraham have no known parallel in any Enochic text: (1) God weeping over human corruption (Moses 7:28-37); (2) the entire city of Zion collectively translated (Moses 7:62-69); (3) 'no poor among them' as a defining feature of righteousness (Moses 7:18); (4) the Kolob star system with precise time ratios (Abraham 3); (5) creation as 'organization of materials' rather than creation ex nihilo (Abraham 4-5); (6) the explicit statement that intelligences are co-eternal with God (Abraham 3:18). These unique elements

prevent any simple theory of literary dependence and suggest that, whatever their relationship to the Enochic tradition, the Restoration texts contain genuinely distinctive theological content.

14.4.2 The three Enoch books represent different historical periods and theological trajectories

1 Enoch (3rd-1st c. BCE) is a composite of Second Temple apocalyptic texts. 2 Enoch (1st c. CE?) is a Slavonic text of debated provenance with priestly and cosmogonic emphases. 3 Enoch (5th-6th c. CE?) is a late Hekhalot composition filtered through rabbinic mysticism. Their convergences are remarkable given their diverse origins, but their differences in theology (monotheistic emphasis varies), cosmology (portals vs. heavens vs. Merkabah), and Christology (Son of Man vs. Metatron vs. absent) reflect distinct communities and centuries of development.

14.4.3 The Book of Giants' fragmentary state limits full integration

While BoG's thematic contributions are significant — especially the Mahaway/Mahijah correspondence and the giants'-perspective narrative — its fragmentary state (100-150 lines with extensive lacunae) means that systematic comparison is inherently limited. Many potentially illuminating connections may lie in lost portions of the text. The existing fragments nonetheless confirm that BoG preserves authentic Enochic traditions with specific correspondences to the Restoration texts.

14.4.4 Abraham's focus differs from the Enochic pattern

The Book of Abraham, while contributing significantly to the cosmic framework (pre-mortal council, celestial hierarchy, creation), does not directly engage with the Enoch figure or the Watcher/Flood narrative. Its primary contribution is theological-cosmological rather than narrative. Abraham 3 provides the pre-existence and divine council context; Abraham 4-5 provides the creation framework. But the Enoch-specific material (prophetic ministry, scribal function, translation, Watcher judgment) is carried by Moses, not Abraham.

14.5 Scholarly Context

The synthesis of Restoration and Enochic texts has been the subject of sustained scholarly attention for over four decades. Hugh Nibley's Enoch the Prophet (1986, collecting essays from the 1970s-80s) was the foundational work, arguing that the JST Enoch material preserved authentic ancient traditions on the basis of detailed thematic parallels with 1 Enoch and other pseudepigrapha. Nibley's work predated the full publication of the Book of Giants, making his analysis incomplete but remarkably prescient — many of the parallels he identified between Moses and the Enochic tradition were subsequently strengthened by BoG evidence.

Jeffrey M. Bradshaw has produced the most comprehensive recent treatment in his multi-volume In God's Image and Likeness (2010-2014), which systematically compares Moses 2-8 with the Enochic corpus. Bradshaw and Matthew Bowen's Interpreter Foundation work on the Moses-BoG parallels (18 documented correspondences) represents the most specific evidence for the antiquity of the JST Enoch material.

Andrei Orlov's work (The Enoch-Metatron Tradition, 2005; Dark Mirrors, 2011) provides the essential scholarly framework for understanding the development from Enoch to Metatron — a trajectory that the Restoration texts' Enoch (who combines prophetic, priestly, and transformative elements) appears to parallel. Orlov has also studied 2 Enoch's creation account in relation to Mesopotamian and Egyptian cosmogonies, providing context for the Abraham-2 Enoch creation parallels.

Martha Himmelfarb (Ascent to Heaven, 1993) established the typology of heavenly ascent that connects all six texts' theophanic material. Annette Yoshiko Reed (Fallen Angels, 2005) traced the Watcher tradition's reception that links 1 Enoch, BoG, Moses 8, and the broader Judeo-Christian tradition. Loren Stuckenbruck (The Book of Giants from Qumran, 1997) and John C. Reeves (Jewish Lore in Manichaean Cosmogony, 1992) established the critical foundations for BoG scholarship.

The computational analysis in this project confirms and extends these scholarly observations. The 22 shared topics across the six-text corpus, with three topics spanning all six books, demonstrate systematic thematic overlap that goes beyond cherry-picked parallels. The semantic similarity scores — particularly the BoM-1En pairs in the 0.82-0.83 range for Watcher/flood vocabulary and the BoM-2En pairs in the 0.89-0.90 range for creation formulae — provide quantitative support for thematic connections that scholars have identified through close reading. The KeyBERT analysis confirms that each text's distinctive keyphrases map to the thematic domains identified in this analysis: Abraham's 'priesthood,' Moses's 'creation,' 1 Enoch's 'judgment,' 2 Enoch's 'archangels,' 3 Enoch's 'Merkaba,' and BoG's 'giants violence.'

The synthesis domain must honestly address what the analysis cannot prove. Thematic parallels, even extensive ones, do not by themselves establish direct literary dependence, common authorship, or shared historical origin. The parallels between the Restoration texts and the Enochic corpus are consistent with multiple hypotheses: (1) Joseph Smith accessed authentic ancient traditions through revelation; (2) Joseph Smith drew on available sources (1 Enoch was published in English in 1821) and independently developed themes that happened to converge with later-discovered sources; (3) the thematic similarities reflect universal religious patterns rather than tradition-specific connections. The Mahaway/Mahijah correspondence is the single data point most resistant to explanation (2) or (3), but even this must be assessed within the full evidentiary context rather than treated as decisive in isolation.

14.6 Shared Vocabulary

Enoch, God/Lord, heaven/heavens, earth, angels/spirits, glory, throne, judgment, righteous/righteousness, create/creation, stars/luminaries, covenant/oath, priesthood/priest, scribe/writing/book, vision/dream, flood/judgment, watchers/giants, translated/caught up, garments/glory, council/assembly, chosen/elect.

14.7 Passages Compared

boa:1:1-4 — Abraham's priesthood quest: tracing the 'right belonging to the fathers… through the fathers unto me'

boa:3:22-28 — Abraham's pre-mortal council: intelligences organized before the world, noble and great ones, 'We will go down'

boa:4:1-5:21 — Abraham's creation account: the Gods organize materials in ordered 'times'

mos:1:1-42 — Moses's theophany: God's glory, Satan encounter, infinite worlds revealed

mos:2:1-8:30 — Moses's comprehensive narrative: creation, fall, Cain/Abel, Enoch's ministry, Zion, flood

mos:6:26-7:69 — Enoch's full ministry arc: call, protest, preaching, nature miracles, Zion, God weeping, translation

mos:6:40 — Mahijah encounters Enoch: the key name correspondence with BoG

1en:1:1-108:15 — 1 Enoch complete: Book of Watchers, Parables, Astronomical Book, Animal Apocalypse, Epistle

2en:1:1-73:9 — 2 Enoch complete: ten-heaven ascent, transformation, creation account, Melchizedek

3en:1:1-48D — 3 Enoch complete: Merkabah ascent, Enoch-Metatron transformation, heavenly bureaucracy

bog:all — Book of Giants complete: Watcher corruption, giants' dreams, Mahawai's flight to Enoch, Enoch's written judgment, Gilgamesh

15 Thematic Network Analysis

The eleven thematic domains identified in this study form an interconnected network. This chapter visualizes the relationships between domains, the texts that contribute to each, and the flow of thematic content between the Restoration texts and the ancient sources.

15.1 Domain Network

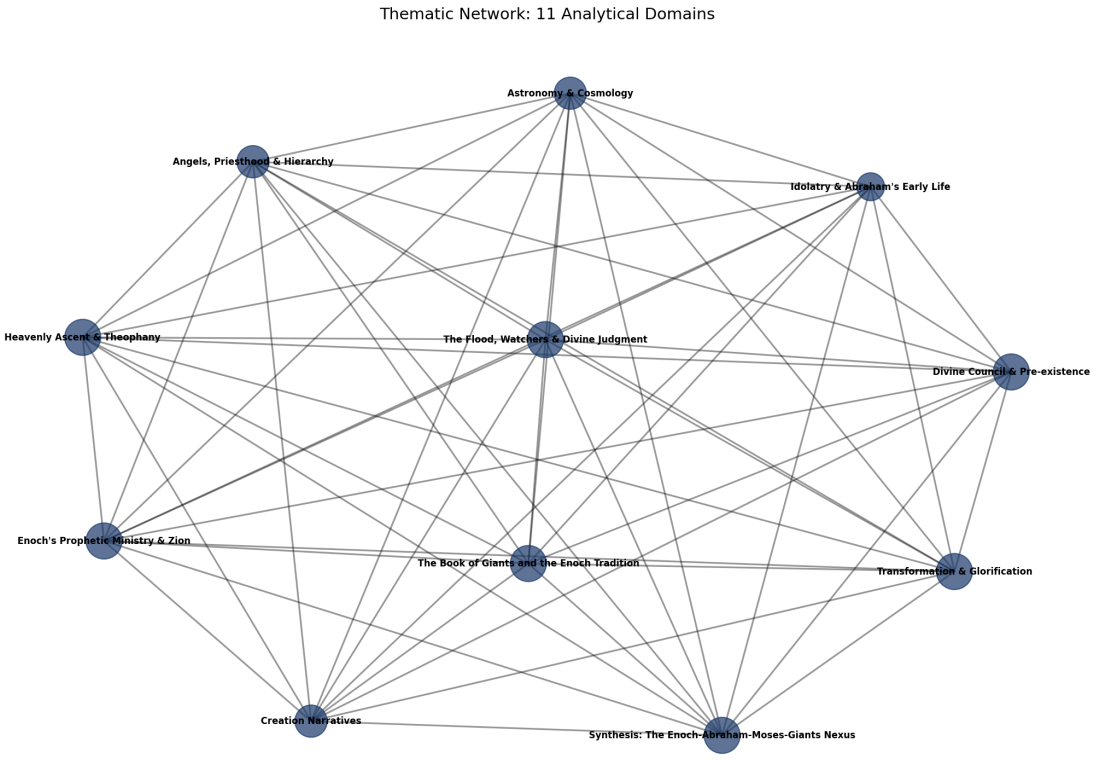
Thematic Network: 11 Analytical Domains
Astronomy & Cosmology
Angels, Priesthood & Hierarchy
Idolatry & Abraham's Early Life
Heavenly Ascent & Theophany
The Flood, Watchers & Divine Judgment
Divine Council & Pre-existence
Enoch's Prophetic Ministry & Zion
The Book of Giants and the Enoch Tradition
Transformation & Glorification
Creation Narratives
Synthesis: The Enoch-Abraham-Moses-Giants Nexus

Figure 12: Thematic network graph. Each node represents one of the eleven analysis domains. Node size reflects the number of parallel passages compared. Edges connect domains that share contributing texts. Node color indicates which of the six texts contribute to each domain.

The network reveals several important structural features:

- **Central hub domains**: "Enoch's Prophetic Ministry & Zion" (Domain 8) and "The Flood, Watchers & Divine Judgment" (Domain 9) are the most interconnected, sharing textual sources with nearly every other domain.
- **Strong cluster**: Domains 8, 9, and 10 (Giants) form a tightly connected triad, reflecting the close relationship between Enoch's ministry, the Watcher tradition, and the Book of Giants material.
- **Abraham-specific domains**: "Idolatry & Abraham's Early Life" (Domain 5) has fewer cross-connections, reflecting its more limited textual base (primarily Abraham 1 and the Enochic forbidden-knowledge tradition).

- **Transformation bridge**: "Transformation & Glorification" (Domain 7) connects the cosmological domains (Astronomy, Creation) to the narrative domains (Ministry, Flood), reflecting how the transformation motif operates across both spheres.

15.2 Thematic Flow: Restoration Texts to Ancient Sources

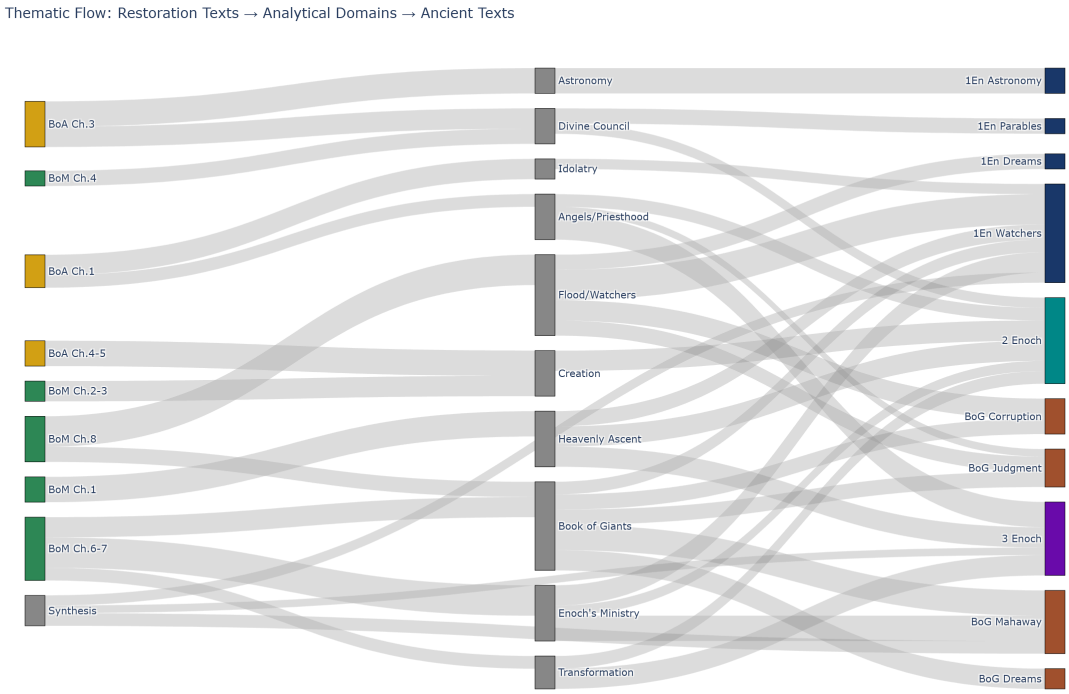

Figure 13: Sankey diagram showing thematic flow between Restoration texts (left), thematic domains (center), and ancient sources (right). Flow width represents the number of parallel passages.

The Sankey diagram positions the Restoration texts (Book of Abraham, Book of Moses) on the left, the eleven thematic domains in the center, and the four ancient sources (1 Enoch, 2 Enoch, 3 Enoch, Book of Giants) on the right. This layout reflects the study's comparative framework: asking what connects the modern texts to their ancient counterparts through shared thematic content.

The thickest flows connect the Book of Moses to Domains 8 (Enoch's Ministry) and 9 (Flood/ Watchers), and from those domains to 1 Enoch and the Book of Giants — confirming that the Moses-Enoch-Giants nexus is the strongest area of intertextual connection in the corpus.

16 Conclusions

16.1 Parallel Strength by Domain

The eleven thematic domains exhibit varying degrees of parallel strength:

#	**Domain**	**Rating**	**Themes**
2	Divine Council & Pre-existence	5/5	4
4	Heavenly Ascent & Theophany	5/5	5
7	Transformation & Glorification	5/5	4
8	Enoch's Prophetic Ministry & Zion	5/5	6
9	The Flood, Watchers & Divine Judgment	5/5	5
10	The Book of Giants and the Enoch Tradition	5/5	6
11	Synthesis: The Enoch-Abraham-Moses-Giants Nexus	5/5	5
1	Astronomy & Cosmology	4/5	5
3	Creation Narratives	4/5	5
6	Angels, Priesthood & Hierarchy	4/5	5
5	Idolatry & Abraham's Early Life	3/5	4

Table 2: Domain parallel strength ratings and shared theme counts.

The strongest parallels cluster around three interconnected areas: Enoch's prophetic ministry (Domain 8), the Flood and Watcher traditions (Domain 9), and the heavenly ascent/theophany pattern (Domain 4). The Book of Giants analysis (Domain 10) adds significant independent evidence, particularly through the Mahaway/Mahijah correspondence. The synthesis domain (Domain 11) integrates findings across all traditions and receives the highest rating for the convergence of evidence.

16.2 The Mahaway/Mahijah Finding in Context

The Mahaway/Mahijah name correspondence is the single most specific piece of evidence connecting the Restoration Enoch text to the Dead Sea Scrolls. Its significance derives from several factors:

1. The name "Mahijah" (variant "Mahujah") appears in Moses 6:40 but **nowhere in the Bible**.
2. The etymologically related name "Mahaway/Mahawai" appears in the Book of Giants (4Q530, 4Q203) — a text **unknown to any scholar until 1948**.
3. Both texts place the named figure in the **same narrative role**: an individual who approaches Enoch to seek information or deliver a petition.

4. Jeffrey Bradshaw and Matthew Bowen have documented **18 additional thematic parallels** between Moses 6–7 and the Book of Giants beyond the name itself.
5. The Book of Moses was produced in 1830, 117 years before the first Dead Sea Scrolls were discovered.

While this study does not adjudicate the theological or historical claims surrounding these texts, the Mahaway/Mahijah correspondence constitutes a data point that requires explanation under any interpretive framework.

16.3 Contribution to Scholarship

This study contributes to the ongoing scholarly conversation in several ways:

- **First six-text computational comparison**: Previous studies have compared subsets of these texts (typically Moses + 1 Enoch, or Moses + Book of Giants). This is the first study to analyze all six texts together using computational methods.
- **Semantic embedding approach**: The use of sentence-transformer embeddings enables verse-level similarity measurement that captures semantic meaning rather than merely surface vocabulary.
- **Book of Giants integration**: By including BoG as a full participant in the computational pipeline (with appropriate methodological accommodations for its fragmentary nature), this study provides quantitative evidence for parallels that have previously been argued only qualitatively.
- **Eleven-domain thematic framework**: The structured domain analysis provides a comprehensive organizational scheme for understanding the diverse connections between these texts.

16.4 Limitations

Several limitations should be noted:

- **Translation dependence**: All texts are analyzed in English translation. Vocabulary comparisons are therefore mediated by translator choices, and true lexical connections at the Hebrew/Aramaic/Ge'ez/Slavonic level may be obscured or artificially created.
- **Sentence-transformer limitations**: The `all-mpnet-base-v2` model was trained primarily on modern English text. Its representations of archaic, liturgical, or pseudo-biblical English may not fully capture domain-specific semantics.
- **Book of Giants fragmentary state**: Despite methodological accommodations, the small size and lacunose condition of BoG means that computational results for this text carry wider confidence intervals than for the other five texts.
- **LLM analysis subjectivity**: The thematic domain analyses were written by an LLM (Claude Opus 4.6) and reflect interpretive judgments. While grounded in the computational data and scholarly literature, they should be understood as one informed reading among many possible readings.

- **No critical apparatus**: This study uses publicly available English translations rather than critical editions with textual apparatus. Variant readings, textual uncertainties, and editorial reconstructions are not systematically tracked.

16.5 Future Work

Future research could extend this analysis in several directions:

- **Original-language analysis**: Applying computational methods to the Hebrew, Aramaic, Ge'ez, and Slavonic texts would eliminate translation dependence.
- **Expanded corpus**: Including the Apocalypse of Abraham, Jubilees, the Testament of Abraham, and other related texts would provide additional comparison points.
- **Diachronic modeling**: Topic modeling across texts dated to different centuries could trace the evolution of specific themes over time.
- **Fine-tuned embeddings**: Training a domain-specific sentence transformer on ancient religious texts could improve semantic similarity measurement.
- **Interactive exploration**: A web-based interface allowing researchers to explore the similarity matrices, topic distributions, and parallel passages interactively would make these results more accessible.

17 Appendix A: Extended Parallel Passages

The top 50 most similar verse pairs for each of the fifteen book-pair comparisons are available in the project data directory at `data/similarity/top_pairs.json`. The top 25 cross-text pairs are presented in Figure 9 in Chapter 3.

18 Appendix B: Topic Model Details

The BERTopic model discovered 35 topics from the corpus of verse-level documents. Topic details including representative terms, document counts, and book distributions are stored in `data/topics/topic_info.json`. The model files are preserved in `data/topics/bertopic_model/` for reproducibility.

19 Appendix C: Complete Similarity Heatmaps

This appendix presents all fifteen chapter-level semantic similarity heatmaps. The four featured heatmaps from Chapter 3 are included here for completeness alongside the eleven additional pairs.

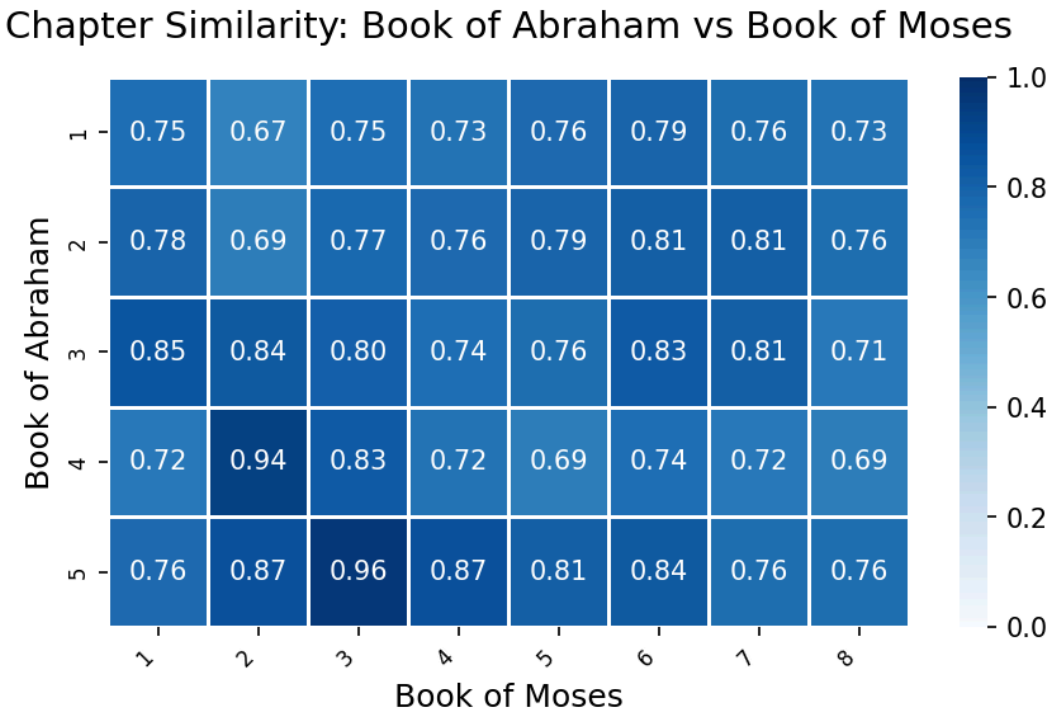

Figure 14: Book of Abraham vs. Book of Moses.

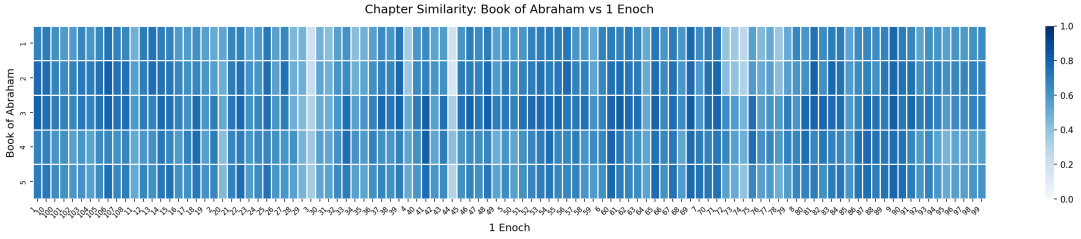

Figure 15: Book of Abraham vs. 1 Enoch.

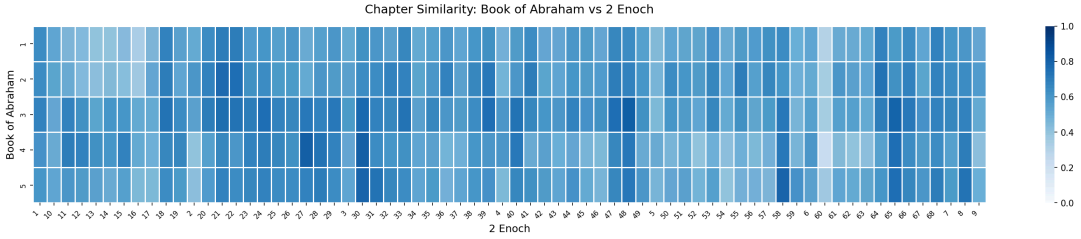

Figure 16: Book of Abraham vs. 2 Enoch.

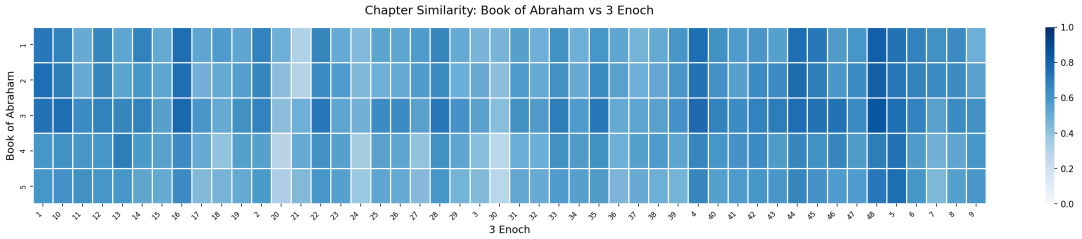

Figure 17: Book of Abraham vs. 3 Enoch.

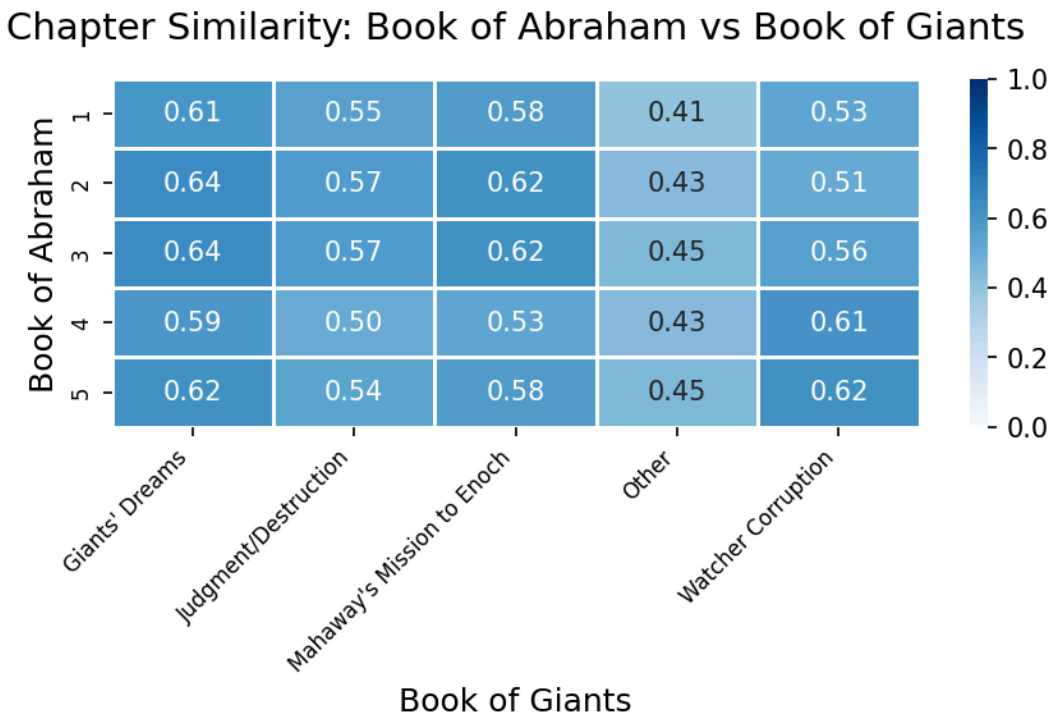

Figure 18: Book of Abraham vs. Book of Giants.

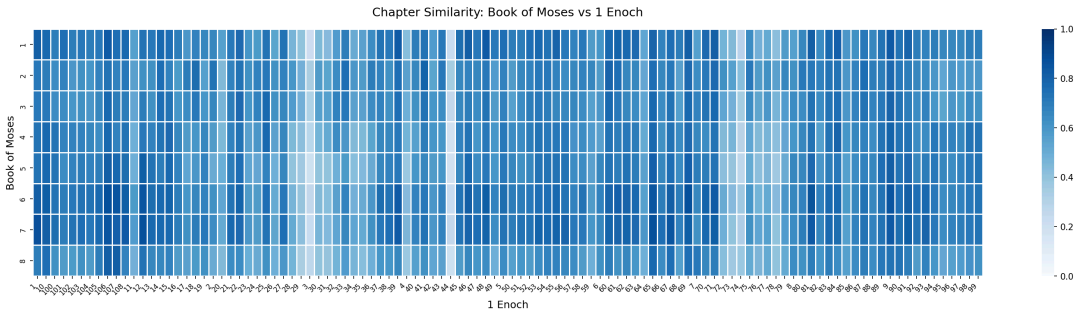

Figure 19: Book of Moses vs. 1 Enoch.

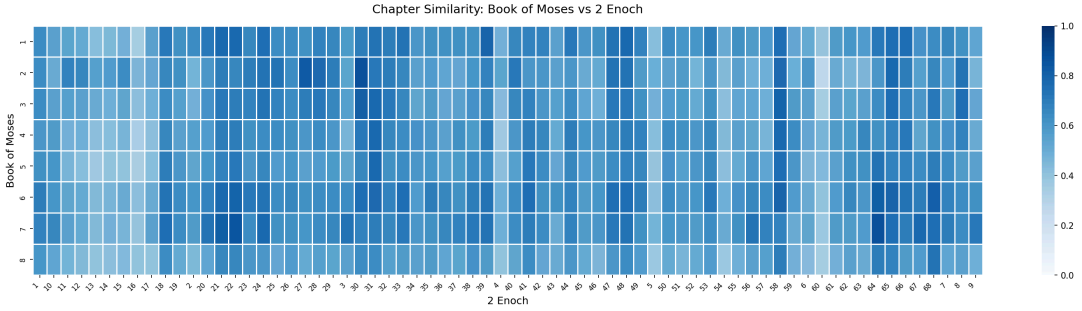

Figure 20: Book of Moses vs. 2 Enoch.

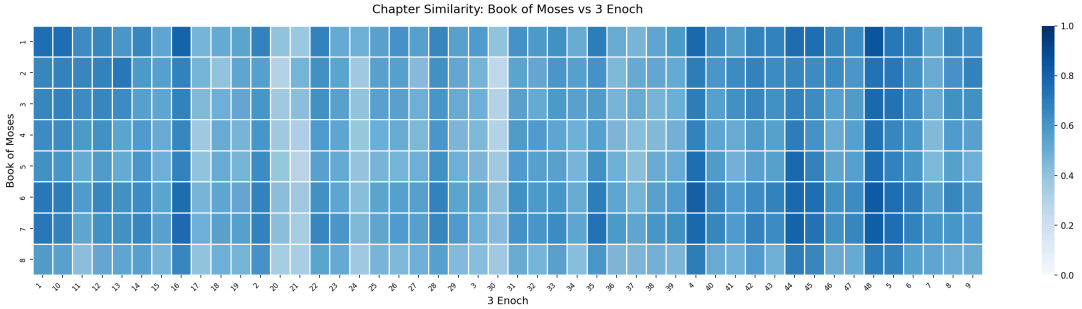

Figure 21: Book of Moses vs. 3 Enoch.

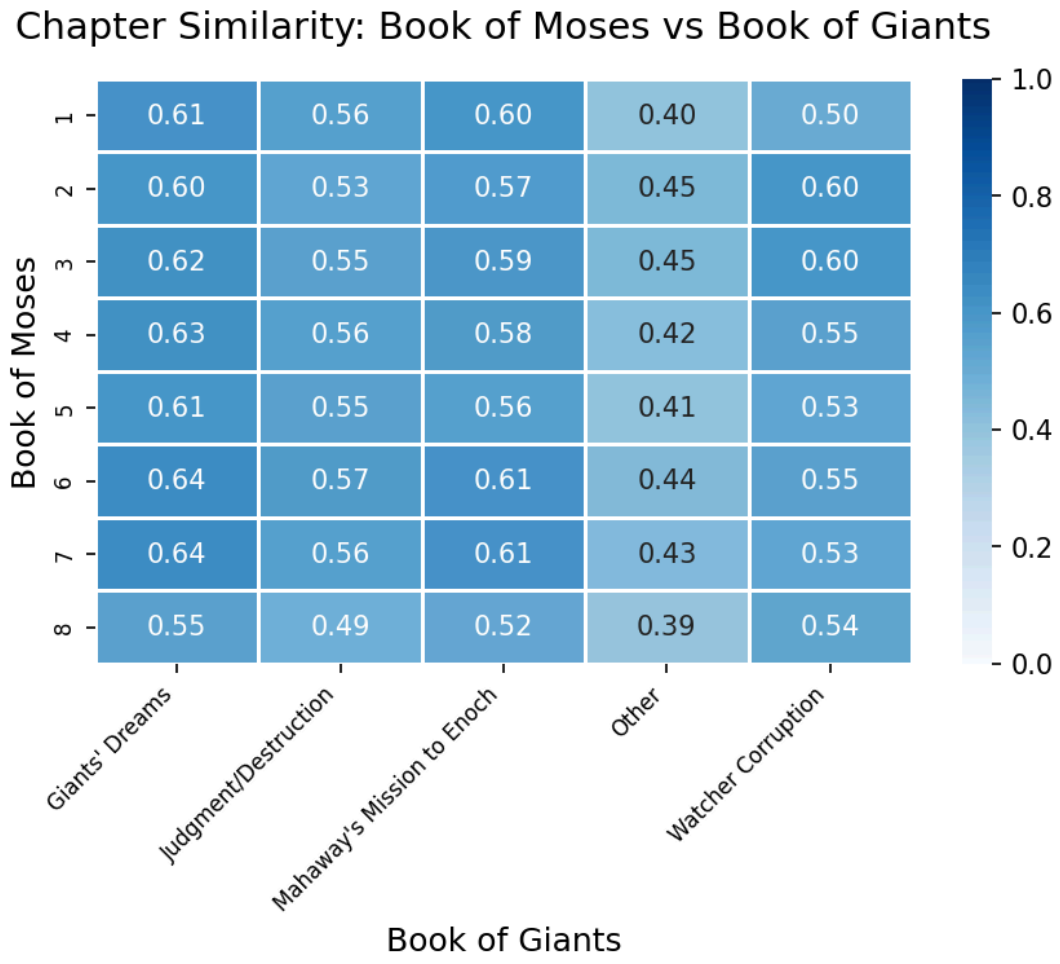

Figure 22: Book of Moses vs. Book of Giants.

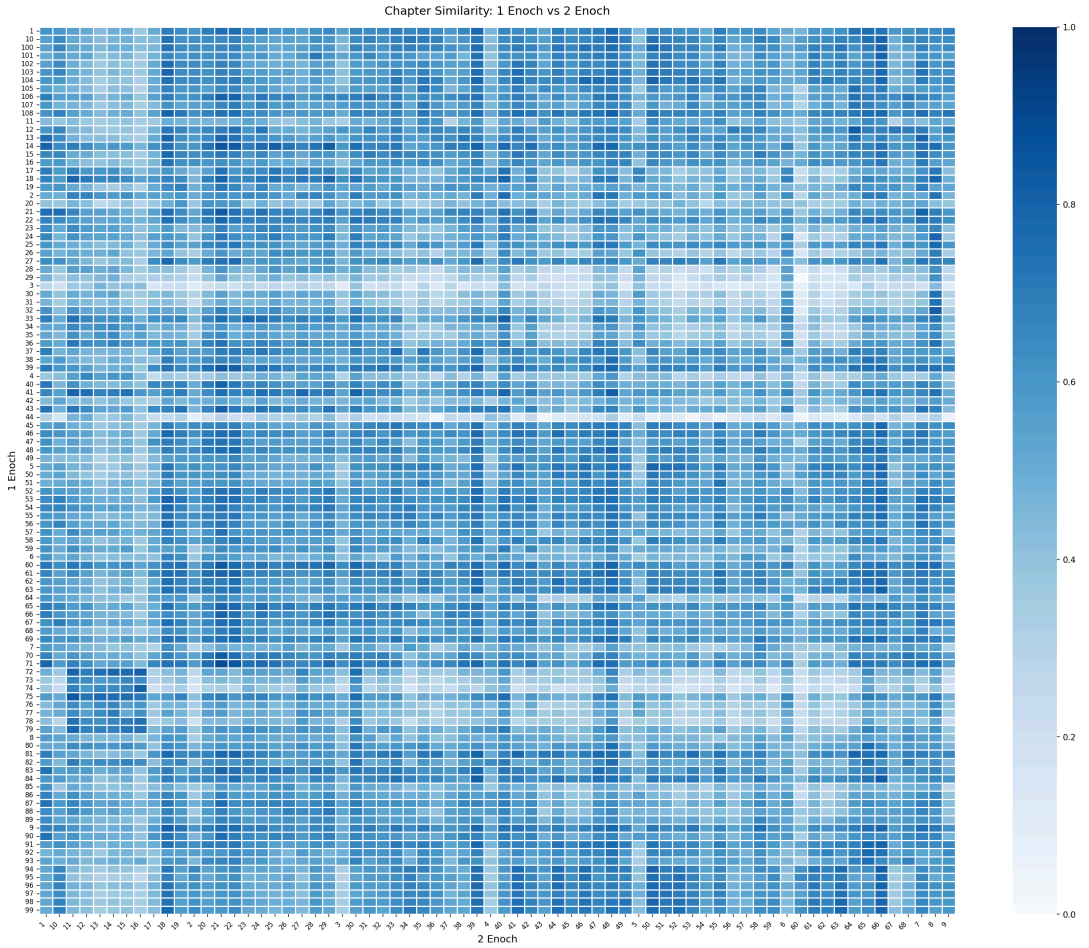

Figure 23: 1 Enoch vs. 2 Enoch.

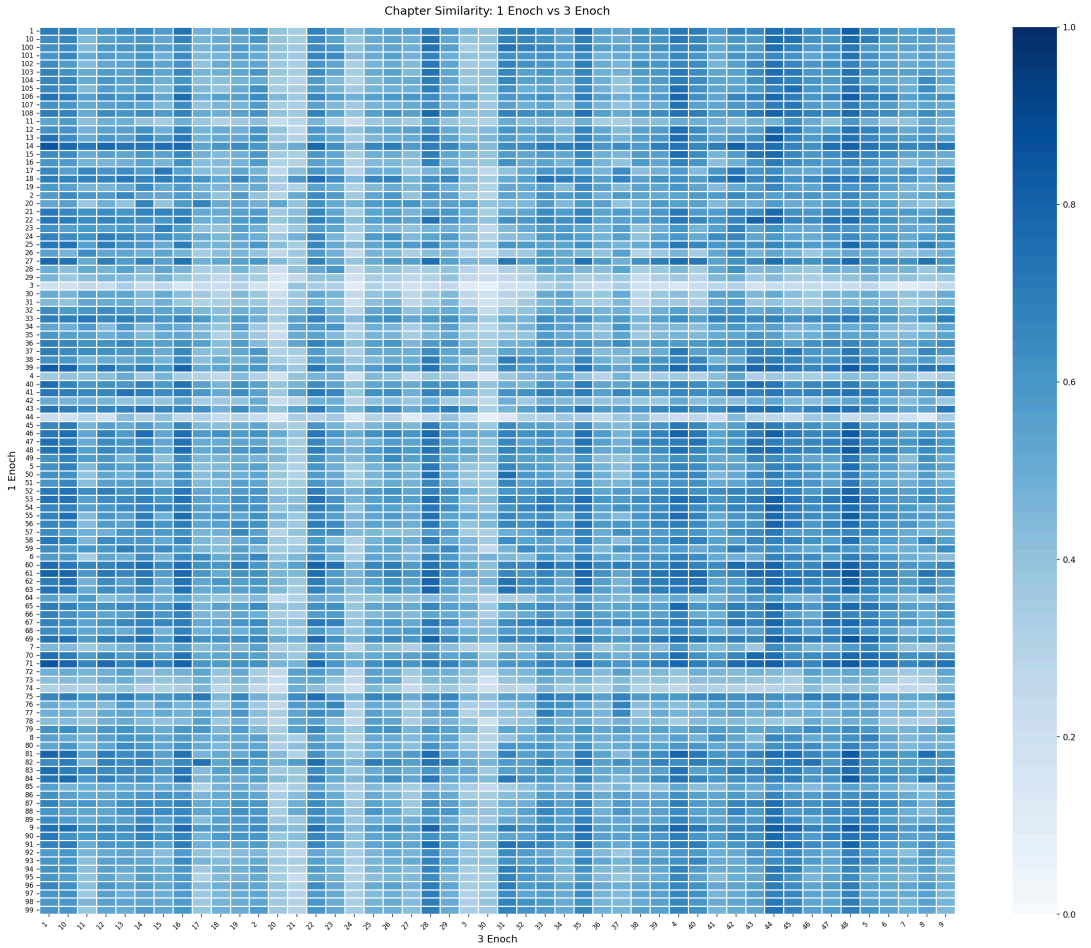

Figure 24: 1 Enoch vs. 3 Enoch.

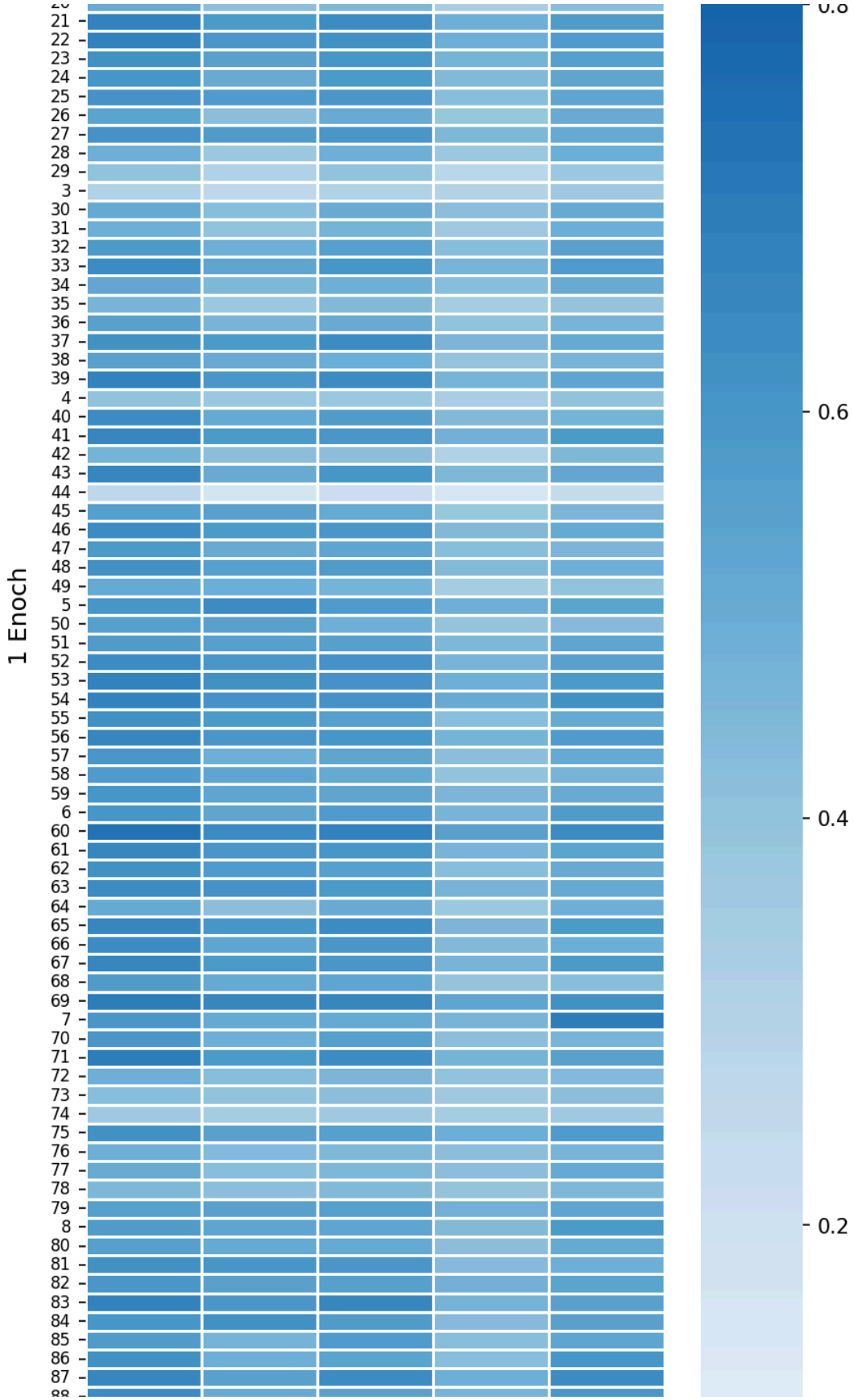

Figure 25: 1 Enoch vs. Book of Giants.

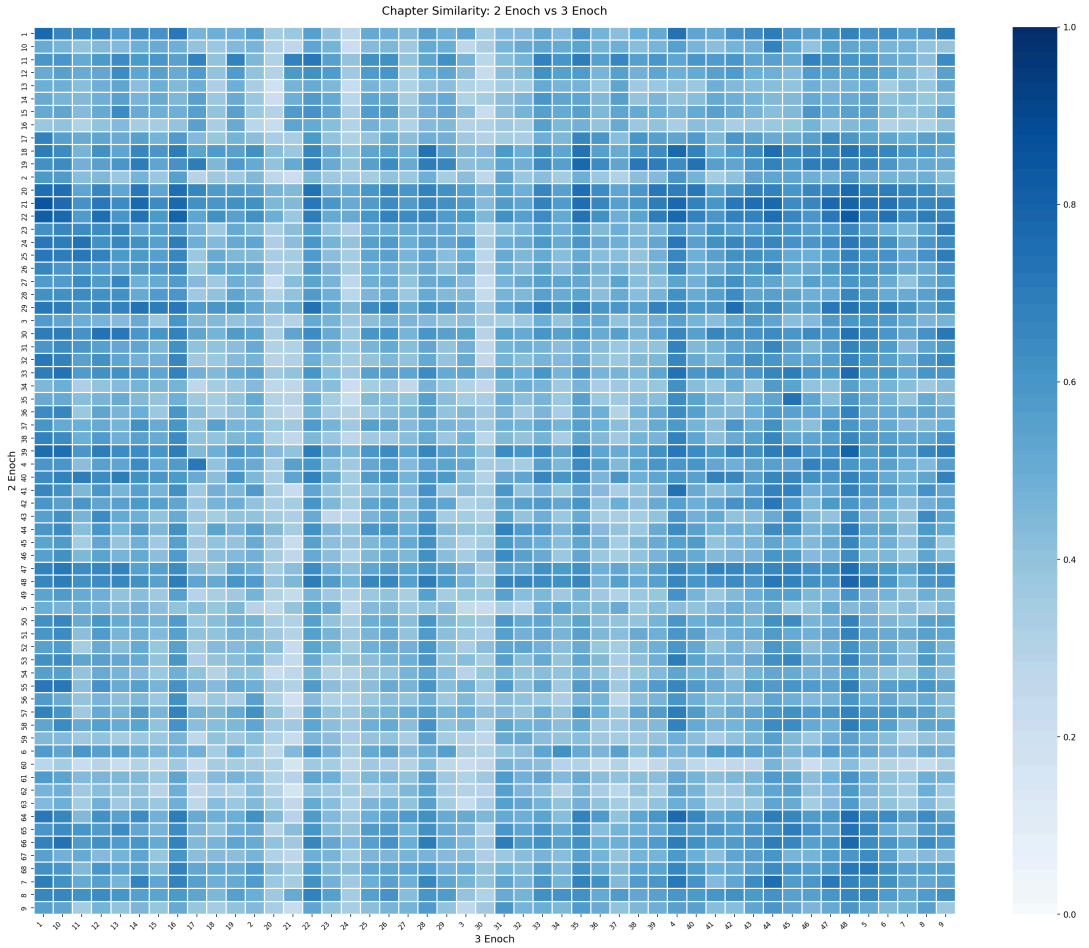

Figure 26: 2 Enoch vs. 3 Enoch.

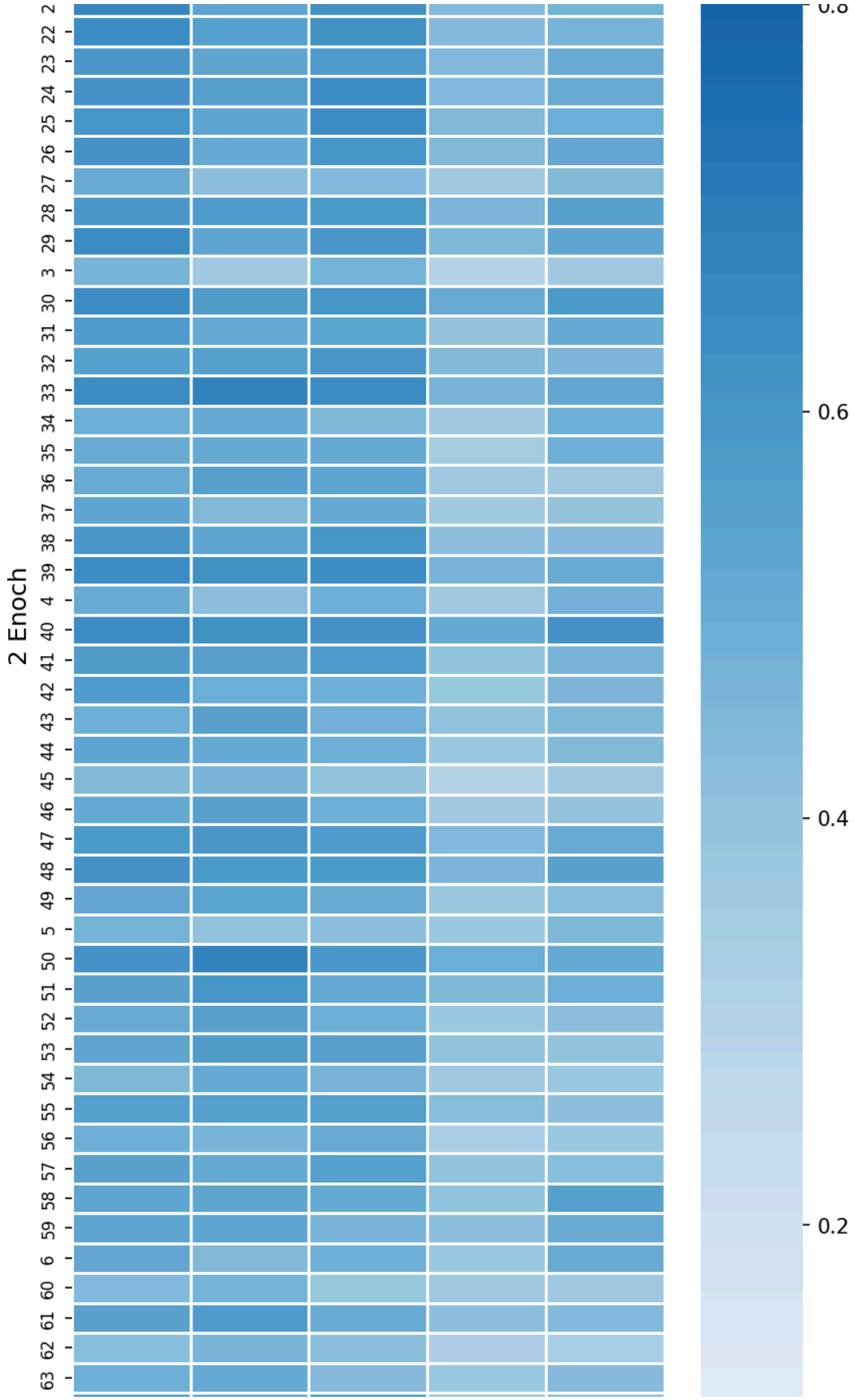

Figure 27: 2 Enoch vs. Book of Giants.

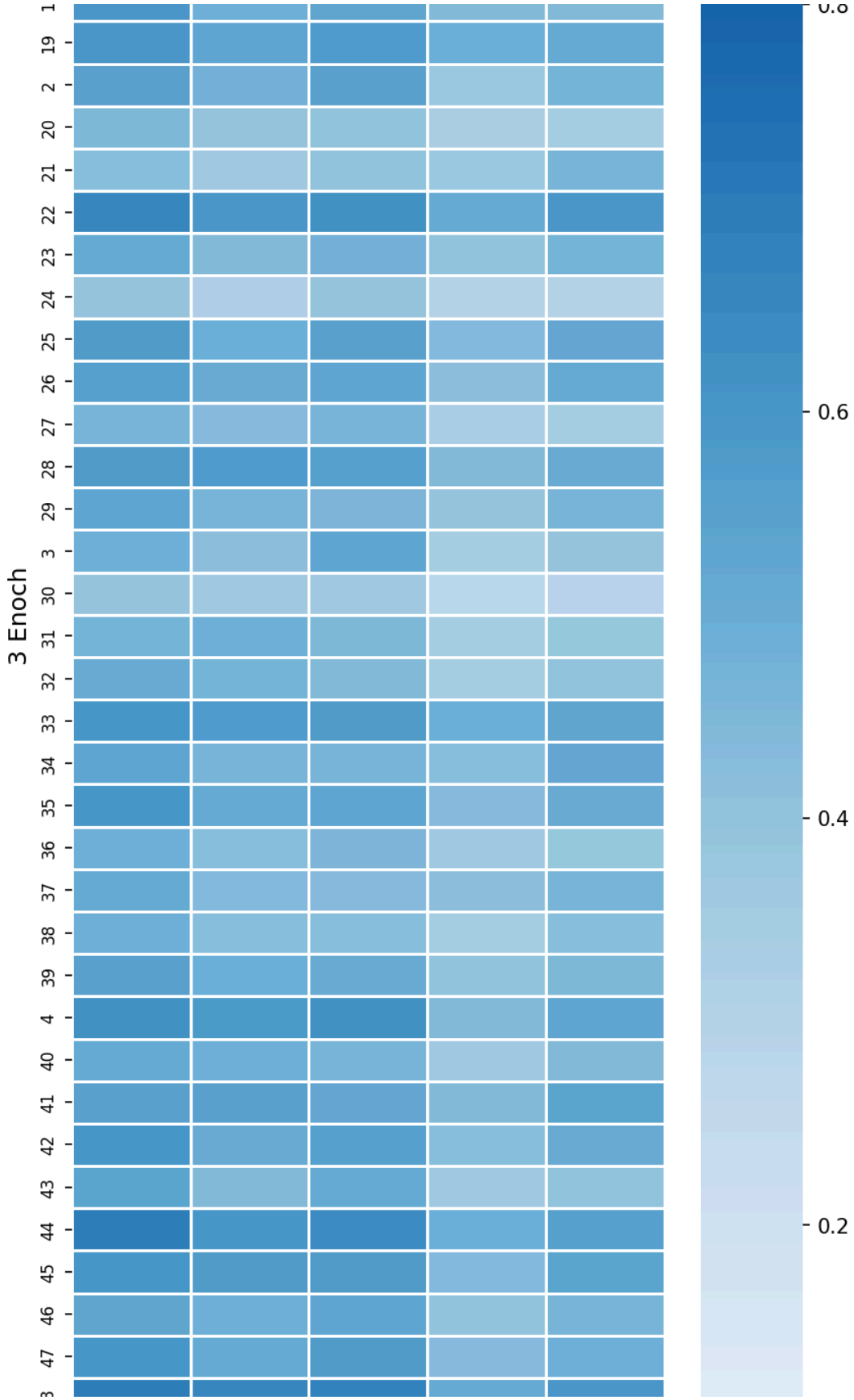

Figure 28: 3 Enoch vs. Book of Giants.

20 Appendix D: Book of Giants Fragment Inventory

The Book of Giants survives in approximately eighteen fragments from multiple Qumran caves. The following inventory lists the manuscript identifiers and their primary content:

Fragment	**Cave**	**Primary Content**
1Q23 Frag. 1+6	Cave 1	Miscegenation: animals, birds, reptiles, fish interbreeding
1Q23 Frag. 9+14+15	Cave 1	Giants' activities and corruption
4Q203 Frag. 7B	Cave 4	Council of Watchers: Shemihazah, named angels, Mahawai reference
4Q203 Frag. 8	Cave 4	Enoch's letter to Shemihazah: written tablet of judgment
4Q530 Col. ii	Cave 4	Assembly of Giants: two dreams, Gilgamesh, Ohya, Mahaway
4Q530 Col. iii	Cave 4	Mahaway's flight to Enoch: oracle sought
4Q531 Frag. 1	Cave 4	Named Watchers: Baraqel, activities of corruption
4Q531 Frag. 2	Cave 4	Corruption of nature: seeds, plants, creatures defiled
4Q531 Frag. 3	Cave 4	Giant's boast and confession of violence
4Q531 Frag. 7	Cave 4	Enoch's written response, scribal activity
4Q532 Frag. 2	Cave 4	Giant's vision: Watchers descend, fire, garden
6Q8 Frag. 1	Cave 6	Ohya and Mahaway dialogue about conflict
6Q8 Frag. 2	Cave 6	Giants' deeds and killing
2Q26	Cave 2	Tablet washing: previous writing erased

Table 3: Book of Giants fragment inventory with primary content descriptions.

21 Appendix E: Methodology Technical Details

21.0.1 Sentence Embedding Model

The `all-mpnet-base-v2` model from the Sentence Transformers library produces 768-dimensional dense vector representations of input text. The model was trained on over 1 billion sentence pairs and achieves state-of-the-art performance on semantic textual similarity benchmarks. For this study, each verse or line was encoded as a single embedding vector.

21.0.2 Cosine Similarity

Cosine similarity between embedding vectors $\boldsymbol{a}$ and $\boldsymbol{b}$ is defined as:

$$\cos(\boldsymbol{a}, \boldsymbol{b}) = \frac{\boldsymbol{a} \cdot \boldsymbol{b}}{\|\boldsymbol{a}\| \cdot \|\boldsymbol{b}\|}$$

Values range from -1 (opposite) to 1 (identical), with 0 indicating orthogonality. In practice, sentence embeddings rarely produce negative cosine similarities.

21.0.3 BERTopic Pipeline

BERTopic combines three components: (1) UMAP dimensionality reduction of sentence embeddings to a lower-dimensional space; (2) HDBSCAN density-based clustering to discover natural topic groupings; (3) class-based TF-IDF (c-TF-IDF) to extract representative terms for each discovered cluster. The model was run with default hyperparameters on all verse-level documents from the six texts.

21.0.4 Log-Likelihood Keyness

Log-likelihood (Gu00b2) tests compare observed vs. expected word frequencies between two corpora. A word with high positive Gu00b2 in corpus A is statistically overrepresented in A relative to B. The minimum expected frequency threshold was set at 2 to handle the Book of Giants' small corpus size.

21.0.5 KeyBERT

KeyBERT extracts keyphrases by computing cosine similarity between document-level embeddings and candidate n-gram embeddings. Maximal Marginal Relevance (MMR) diversification was applied with diversity parameter 0.3 to reduce redundancy in the extracted keyphrases.

22 Appendix F: Additional Keyness Charts

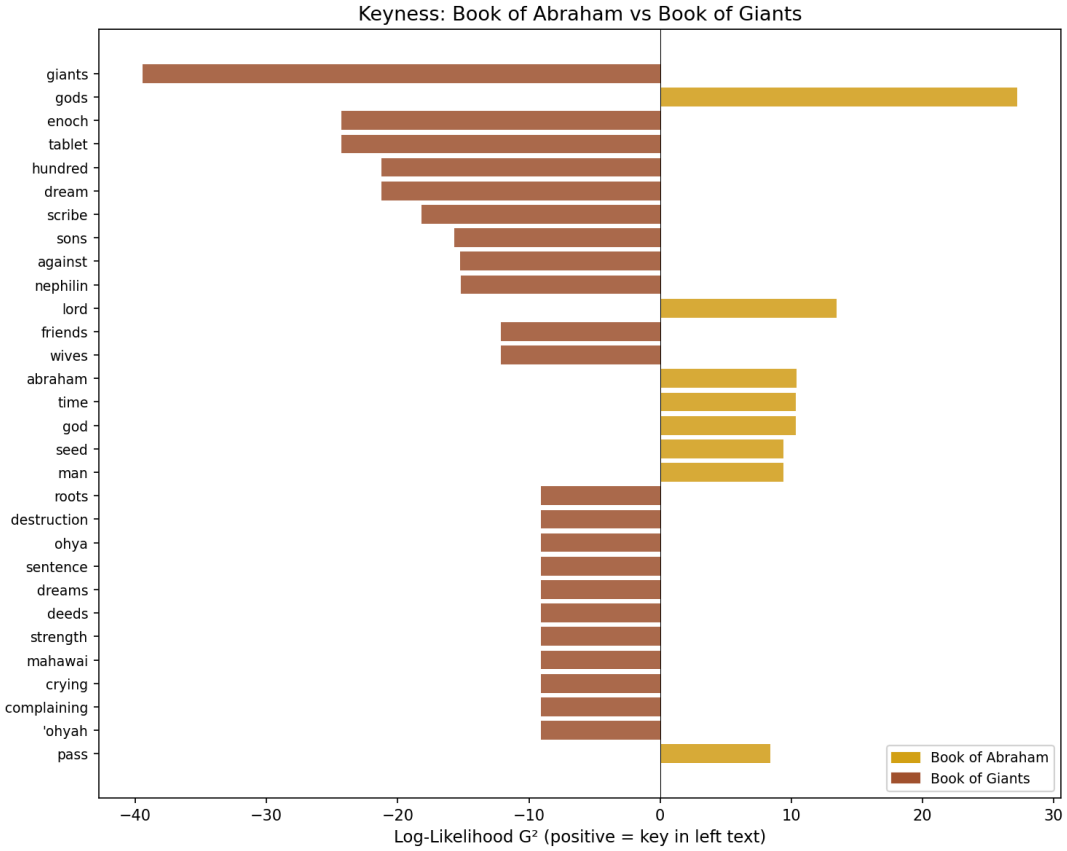

Figure 29: Log-likelihood keyness: Book of Abraham vs. Book of Giants.

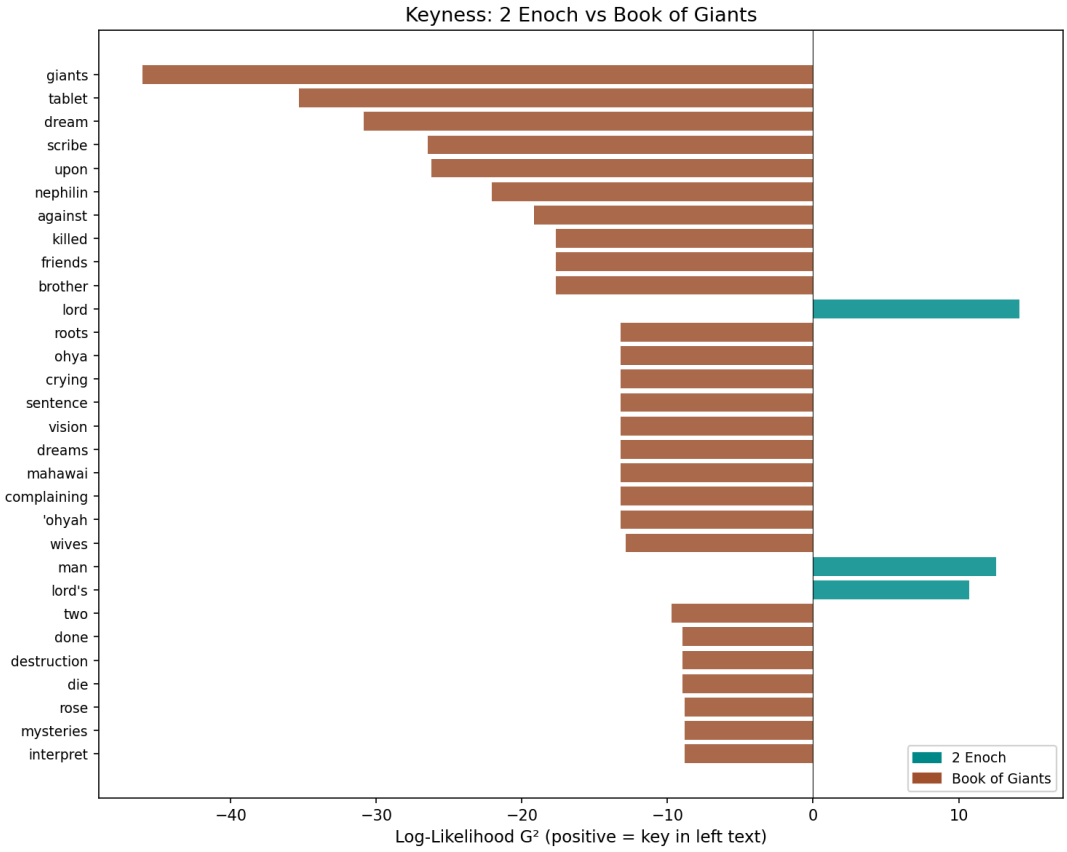

Figure 30: Log-likelihood keyness: 2 Enoch vs. Book of Giants.

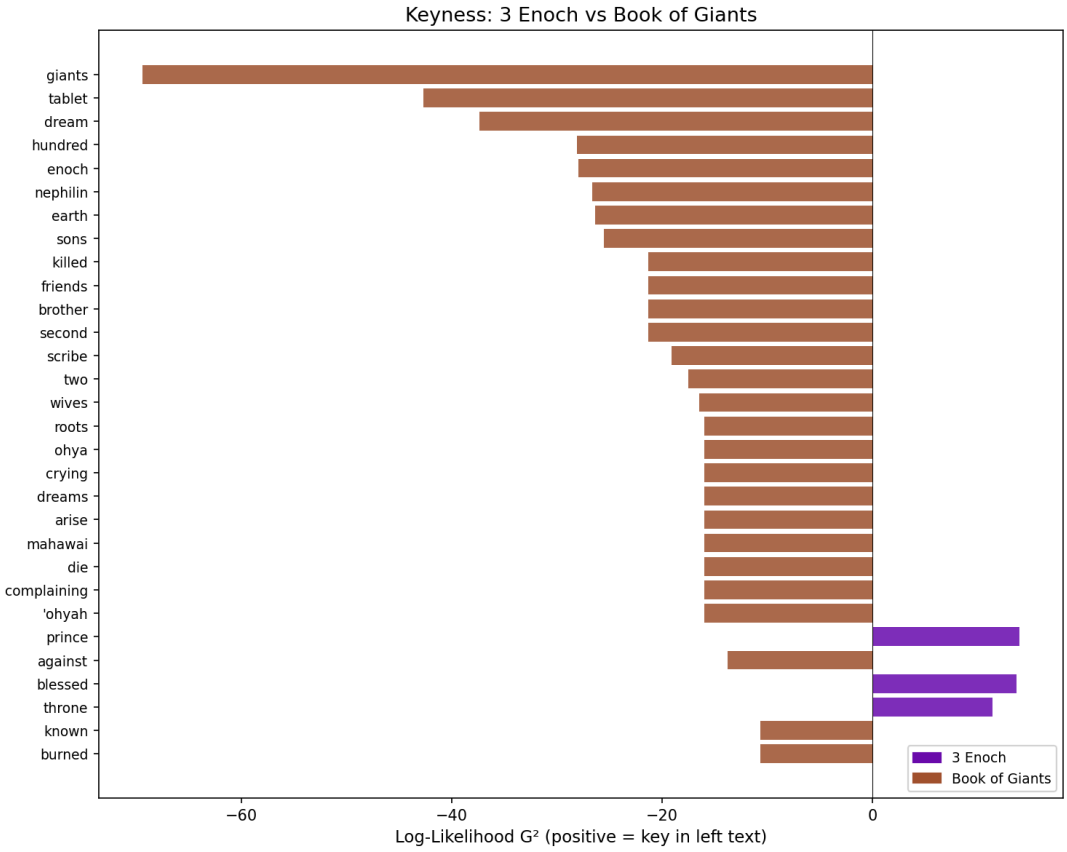

Figure 31: Log-likelihood keyness: 3 Enoch vs. Book of Giants.

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